

LICENSED.

And Entered according to  
Order.

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Order.



GLEN  
CANTON

A  
**CATECHISM**  
AND 2. 75 0  
*Confession of Faith,*

Approved of and Agreed unto by  
the *General Assembly of the Patriarchs,*  
*Prophets, and Apostles,* CHRIST himself  
*chief Speaker In and Among them,*

Which containeth a true and faithful Account  
of the Principles and Doctrines, which are most surely  
believed by the Churches of Christ in *Great Brit-  
tain and Ireland,* who are reproachfully called by the  
Name of *Quakers*; yet are found in the one Faith  
with the Primitive Church and Saints, as is most clearly  
demonstrated by some plain Scripture Testimonies  
[without Consequences or Commentaries] which are  
here collected and inserted by way of Answer to a few  
weighty, yet easie and familiar Questions; fitted as  
well for the wisest and largest, as for the weakest  
and lowest Capacities.

To which is added, an *Expostulation*  
with, and Appeal to all other Professors.

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The Third Edition, Corrected and very much amended  
By R. B. a Servant of the Church of Christ.

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*Search the Scriptures (or, ye search the Scriptures) for in them ye  
think ye have Eternal Life, and they are they which testify of  
me that ye might have Life, John 5. 39. 40.*

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THE  
PREFACE  
TO THE  
READER.

**S** Ince first that great Apostacy took place in the Hearts and Heads of those who began even in the Apostles days, to depart from the simplicity and purity of the Gospel, as it was then delivered in its primitive Splendor and Integrity, innumerable have been the manifold Inventions and Traditions, the different and various Notions and Opinions, wherewith Man (by giving way to the vain and airy Imaginations of his own unstable mind) hath burdened the Christian Faith: So that indeed, first by adding these things, and afterwards by equalling them, if not exalting them above the Truth, they have at last come to be substitute in the stead of it; so that in process of time, Truth came to be shut out of doors, and another thing placed in the room thereof, having a shew and Name, but wanting the substance and thing it self: Nevertheless it pleased God to raise up Witnesses for

## The PREFACE.

himself almost in every Age and Generation, who, according to the Discoveries they received, bore some Testimony, less or more, against the Superstition and Apostacy of the time; and in special manner through the appearing of that Light which first broke forth in Germany about One hundred and fifty years ago, and afterwards reached divers other Nations; the Beast received a deadly Wound; and a very great number did at one time Protest against, and Rescind from the Church of Rome in divers of their most gross and sensual Doctrines and superstitious Traditions: But alas! it is for matter of lamentation, that the Successors of these Protestants are Establishing and Building up in themselves that which their Fathers were pulling down, instead of prosecuting and going on with so Good and Honourable a Work, which will easily appear.

The generality of all Protestants (though in many other things miserably rent and shattered among themselves) do agree in dividing from the Church of Rome in these two particulars:

First, That every Principle and Doctrine of the Christian Faith is, and ought to be founded upon the Scripture; and that whatsoever Principles or Doctrines are not only not contrary; but even not according thereto, ought to be denied as Antichristian.

Secondly, That the Scriptures themselves are plain and easie to be understood; and that every

## To the READER.

every private *Christian* and Member of the Church ought to read and peruse them, that they may know their Faith and Belief founded upon them, and receive them for that Cause alone, and not because any Church or Assembly has compounded and recommended them; the choicest and most pure of which they are obliged to look upon as Fallible.

Now, contrary to this their known and acknowledged Principle, they do most vigorously prosecute and persecute others with the like Severity the Papists did their Fathers, for believing things that are plainly set down in the Scriptures, and for not believing divers Principles for which themselves are forc'd to recur to Tradition, and can by no means prove from Scripture: To shew which I shall not here insist, having allotted a Chapter for it in the Book it self, because to put it here, would swell beyond the bounds of a Preface.

Oh! how like do they shew themselves (I mention it with regret) to the Scribes and Pharisees of old, who of all men most cryed up and exalted Moses and the Prophets, boasting greatly of being Abraham's Children? And yet those were they that were the greatest Opposers and Vilifiers of Christ, to whom Moses and all the Prophets gave witness; yea, their chief Accusations and Exceptions against Christ, was, as being a Breaker of the Law, and a Blasphemer.

Can there any Comparison run more parallel, seeing

## The PREFACE

Seeing there is now found a people, who are greatly Persecuted, and bitterly reviled, and Accused as Hereticks by a Generation that cry up and exalt the Scriptures; And yet this Peoples Principles are found in Scripture, Word by Word; though the most grievous, and indeed the greatest Calumny cast upon them is, that they vilifie and deny the Scriptures, and set up their own Imaginations instead of them.

To disprove which, this Catechism and Confession of Faith is Compiled, and presented to thy Serious and Impartial view: If thou lovest the Scripture indeed, and desirest to hold the plain Doctrines there delivered, and not these Strained and Far-fetched Consequences, which Men have invented, thou shalt easily observe the whole Principles of the People called QUAKERS, plainly couched in Scripture-Words, without Addition or Commentary; especially in those things their Adversaries oppose them in, where the Scripture plainly decideth the Controversie for them, without Nicities and School-Distinctions, which have been the Wisdom by which the World hath not known God; and the Words which have been multiplied without knowledge, by which Counsel hath been darkned.

In the Answers to the Questions, there is not one Word that I know of, placed, but the express Words of Scripture: And if in some of the Questions there be somewhat subsumed of what in my Judgment

## To the READER.

ment is the plain and naked Import of the Words; it is not to impose my Sense upon the Reader, but to make way for the next Question, for the dependence of the Matter's sake; I shall leave it to the reason of any Understanding and Judicious Man, who is not byassed by Self-Interest, that that great Enemy to true Equity, and who in the least measure is willing to give way to the Light of Christ in his Conscience, if the Scriptures do not pertinently and aptly answer to the Questions.

As I have upon serious grounds seperated from most of the Confessions and Catechisms heretofore published; so, not without Cause, I have now taken another method: They usually place their Confession of Faith before the Catechism: I judge it ought to be otherwise, in regard that which is easiest, and is Composed for Children, or such as are weak, ought in my Judgment to be placed first; it being most regular to begin with things that are easie and familiar, and lead on to things that are more hard and Intricate: Besides, that things be more largely opened in the Catechism, and divers objections answered, which are proposed in the Questions, the Reader having past through that first, will more perfectly understand the Confession, which consisteth mainly in positive Assertions.

Not long after I had received and believed the Testimony I now bear, I had in my view both the possibility and facility of such a work; and now after a more large and perfect acquaintance with the Holy

## The PREFACE, &c.

Holy Scriptures, I found access to allow some time to set about it, and have also been helped to accomplish the same.

I doubt not but it might be enlarged by divers Citations, which are here omitted, as not being at present brought to my Remembrance: Yet I find Cause to be contented, in that God hath so far assisted me in this Work by his Spirit, that good Remembrancer; the Manifestation of which, as it is minded, will be p such as Seriously and Conscientiously read this, to find out and cleave to the Truth, and also Establish and Confirm those who have already believed: Which of all things is most earnestly desired, and daily prayed for, By

ROBERT BARCLAY,  
*A Servant of the Church of*  
CHRIST.

From Urie, the Place of my Being in my Native Country of Scotland, the 11th of the 6th Month, 1673.

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A

## CATECHISM, &amp;c.

## CHAP. I.

Of GOD, and the true and  
Saving Knowledge of Him.

Question, *Seeing it is a thing unquestioned by all sorts of Christians, that the height of Happiness consisteth in coming to know and enjoy Eternal Life, what is it in the Sense and Judgment of Christ?*

*A. This is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

*Q. How doth God reveal this knowledge?* 2 Cor. 4.

*A. For God, who commanded the Light*

*to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the face of Jesus Christ.*

*Q. How many Gods are there?*

*A. One God.*

Ephes. 4.

We 9.

1 Cor. 8.

4. 6.

We know, that an Idol is nothing in the World, and that there is none other God but one. But to us there is but one God.

*Q* What is God?

John 4.

24.

*A* God is a Spirit.

*Q* Among all the Blessed, Glorious and Divine Excellencies of God, which are ascribed and given to him in the Scriptures what is that which is most needful for us to take notice of, as being the Message which the Apostles recorded in special manner to declare of him now under the Gospel?

1 John

1. 5.

*A* This then is the Message which we have heard of him, and declare unto you, that God is Light, and in him is no Darkneſs at all.

*Q* What are they that bear Record in Heaven?

1 John

5. 7.

*A* There are Three that bear Record in Heaven, the Father, the Word and the Holy Ghost? and these Three are One.

*Q* How cometh any Man to know God the Father according to Christ's words?

Luk. 10.

22.

Mal. 11.

27.

*A* All things are delivered to me of my Father; and no Man knows who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him.

Jesu

( 3 )

Jesus saith unto him, I am the *Way*, the *Truth* and the *Life*, no Man cometh unto the Father but by me. John 14. 6.

*Q. By whom, and after what manner doth the Son reveal this knowledge?*

*A. But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of man, the things which God hath revealed them unto us by his Spirit; For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man, which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now, we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God.* 1 Cor. 2. 9, 10, 11, 12.

But the *Comforter*, which is the *Holy Ghost*, whom the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance, &c. John 14. 26.

CHAP.

Jesus

## CHAP. II.

## Of the Rule and Guide of Christians, and of the Scriptures.

Question, **S**EEING it is by the Spirit that Christ reveal the Knowledge of God in things spiritual, is it by the Spirit that we must be led under the Gospel?

*A.* But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his,

Rom. 8. 9, 14. For, as many as are led by the Spirit of God, they are the Sons of God.

*Q.* It is an Inward Principle then, that is to be the Guide and Rule of Christians?

1 John 2. 27. *A.* But the Anointing, which ye have received of him, abideth in you? and ye need not that any man teach you, but the same Anointing teacheth you of all things, and is Truth, and is no Lye, and even as it hath taught you, ye shall abide in him.

Thes. 4, 9. But as touching Brotherly Love, we need not that I write unto you; for ye yourselves know.

*selves are taught of God to love one another.*

*Q. I perceive by this, that it is by an inward Anointing and Rule that Christians are to be taught? Is this the very tenor of the new Covenant Dispensation?*

*A. For this is the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People: And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for all shall know me, from the Least to the Greatest.* Heb. 8. 10, 11.

*And they shall be all taught of God.* John 6. 45.  
*Q. Did Christ then promise, that the Spirit should both abide with his Disciples, and be in them?*

*A. And I will pray the Father, and he shall give you another Comforter that he may abide with you forever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwells with you, and shall be in you.* Joh. 14. 16, 17.

*B*

*Q. For*

*Q. For what End were the Scriptures written ?*

Rom.  
15.4.

*A. For whatsoever things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.*

*Q. For what are they profitable ?*

2 Tim.  
3. 15,  
16, 17.

*A. Thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, throughly furnished unto all Good Works.*

*Q. Wherein consisteth the Excellency of the Scriptures ?*

2 Pet. 1.  
20, 21.

*A. Knowing this first, that no Prophecy of the Scriptures is of any private Interpretation ; For the Prophecy came not in Old Time by the Will of Man, but Holy Men of God spake as they were moved by the Holy Ghost.*

*Q. The Scriptures are then to be regarded, because they came from the Spirit, and they also testify, that not they, but the Spirit is to lead into all Truth ?*

what



what respect doth Christ command to search them?

*A.* Search the Scriptures; for in them John. 5. ye think ye have Eternal Life, and they 39. are they which testifie of me.

*Q.* I perceive there was a Generation of old that greatly exalted the Scriptures, and yet would not believe, nor come to be guided by that the Scriptures directed to; How doth Christ be-speak such?

*A.* Do not think that I will accuse you to the Father; there is One that accuseth you, even Moses, ye would have believed me; for he wrote of me: *Joh. 5. 45, 46, 47.* But if ye believe not his Writings, how shall ye believe my Words.

*Q.* What ought then such to be accounted of, notwithstanding of their Pretences of being ruled by the Scriptures?

*A.* In which are some things hard *2Pet. 3. 16.* to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own Destruction.

## CHAP. III.

Of *Jesus Christ* being manifest in the *Flesh*, the *Use* and *End* of it.

Question, **W**hat are the *Scriptures* which do most observably prophesie of *Christs Appearance*?

Deut. 18  
15.

A. The Lord thy God will raise up unto thee a *Prophet* from the midst of thee of thy Brethren, like unto me, unto him ye shall hearken.

Isa. 7.  
14.

Therefore the Lord himself shall give you a Sign: Behold a *Virgin* shall conceive and bear a Son, and shall call his Name *Immanuel*.

Q. Was not *Jesus Christ* in being before he appeared in the *Flesh*? What clear *Scriptures* prove this, against such as erroneously assert the contrary?

Mic. 5.  
2.

A. But thou *Bethlehem Ephratah*, though thou be little among the *Thousands* of *Judah*, yet out of thee shall he come forth unto me, that is to be *Ruler* in

*Israel*,

*Israel, whose Goings forth have been from  
of Old, from Everlasting.*

In the Beginning was the Word, and John 1.  
1, 2, 3.  
*the Word was with God, and the Word was*

*God; The same was in the Beginning  
with God: All things were made by him,  
and without him was not any thing  
made that was made.*

*Jesus said unto them, Verily, verily, John 8.  
I say unto you, Before Abraham was I am.* 58.

*And now O Father, Glorifie thou me John 17.  
with thine own self, with the Glory,  
which I had with thee before the World  
was.*

*And to make all Men see what is the Ephes.  
Fellowship of the Myftery, which from 3. 9.  
the beginning of the World hath been  
hid in God, who created all things by Jesus  
Christ.*

*For by him were all things created, that Col. 1.  
are in Heaven, and that are in Earth, 16.  
visible and invisible, whether they be  
Thrones, or Dominions, or Principa-  
lities, or Powers: All things were crea-  
ted by him and for him.*

*God hath in these last Days spoken Heb. 1.  
unto us by his Son, whom he hath ap- 2.  
pointed Heir of all things, by whom also  
he made the Worlds.*

*Israel, B 3 Q. These*

*Q. These are vrey clear, that even the of  
World was created by Christ; But what  
Scriptures prove the Divinity of Christ  
against such as falsly deny the same?*

*A. And the Word was God.*

John 1.  
1.

Whose are the Father, and of whom  
as concerning the Flesh Christ came,  
Rom. 7. who is over all God, blessed forever, A-  
5. men.

Phil. 2. Who being in the Form of God  
6. thought it no Robery to be equal with  
God.

1 John And we know that the Son of God is  
5. 20. come, and hath given us an Understan-  
ding that we may know him that is  
true, and we are in him that is true, e-  
ven in his Son Jesus Christ: This is the  
true God, and Eternal Life.

*Q. What are the Glorious Names the  
Scripture gives unto Jesus Christ, the E-  
ternal Son of God?*

*A. And his Name shall be called  
Wonderful, Counsellor, The Mighty God  
Ila. 9. 5. The Everlasting Father, The Prince of  
Peace.*

Col. 1. Who is the Image of the Invisible God  
15. the First born of every Creature.

Heb. 1. Who being the Brightness of his Glory  
3. and the express Image of his Person (O-  
mor

more properly, according to the Greek,

*of his Substance*)

And he was cloathed with a Vesture *Rev. 19,*  
 dipt in Blood, and his Name is called *13.*  
*the Word of God.*

*Q. After what manner was the Birth of Christ?*

*A. Now, the Birth of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph (before they came together) she was found with Child of the Holy Ghost.* *Mat. 1, 18.*

And the Angel said unto her, Fear not *Mary*, for thou hast found Favour with God: And behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*: He shall be Great, and shall be called *The Son of the Highest*, and the Lord God shall give unto him the Throne of his Father *David*. Then said *Mary* unto the Angel, How shall this be, seeing I know not a Man? And the Angel answered and said unto her, *The Holy Ghost shall come upon thee, and the Power of the Highest shall over shadow thee: Therefore also that Holy Thing, that shall be born of thee, shall be called the Son of God.* *Luke 1, 30, 31, 32, 34, 35.*

*Q. Was Jesus Christ, who was born of*

*the Virgin Mary, and supposed to be the Son of Joseph, a True and Real Man?*

Heb. 2. *A.* Forasmuch as the Children are  
14. Partakers of Flesh and Blood, he also himself took part of the same, that through Death he might destroy him that had the Power of Death, that is the Devil.

Heb. 2. For verily, he took not on him the  
16, 17. Nature of Angels, but he took on him the Seed of Abraham; wherefore in all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Priest, &c.

Heb. 4. For we have not an High Priest, which  
15. cannot be touched with the feeling of our Infirmities, but was in all Points tempted as we are, yet without Sin.

Rom. 5. And the Gift by Grace, which is by one  
15. Man, Jesus Christ, hath abounded unto many.

1 Cor. But now is Christ risen from the  
15. 20. Dead, and become the First Fruits of them that slept, for since by Man came Death, by Man came also the Resurrection of the Dead.

Q. After what manner doth the Scripture assert the Conjunction and Unity of the Eternal Son of God in and with the Man Christ Jesus?

*A.* And

*A. And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the Only Begotten of the Father) full of Grace and Truth.* John 1. 14.

*For he whom God hath sent, speaketh the Words of God; for God giveth not the Spirit by Measure unto him.* John 3. 34.

*How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him.* Act. 10. 38.

*For it pleased the Father, that in him should all fulness dwell.* Col. 1. 19.

*For in him dwelleth all the Fulness of the God-head bodily.* Col. 2. 9.

*In him are hid all the Treasures of Wisdom and Knowledge.* Col. 2. 3.

*Q. For what End did Christ appear in the World?*

*A. For what the Law could not do, in that it was weak through the Flesh, God sending his Son in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.* Rom. 8. 3.

*For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. And ye know that he* 1 Joh. 3. 8, 5.

he was manifested to take away our Sins.

*Q. Was Jesus Christ really Crucified and Raised again ?*

*A.* For I delivered unto you first of all, that which I also received, how that Christ died for our Sins, according to the Scriptures ; And that he was buried, and that he rose again the third day, according to the Scriptures.

1 Cor.  
15. 3, 4.

*Q. What End do the Scriptures ascribe unto the Coming, Death and Sufferings of Christ.*

*A.* For mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People, *A Light to lighten the Gentiles and the glory of thy people Israel.*

Luke 2.  
30, 31,  
32.

Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God.

Rom. 3.  
25.

And walk in Love as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.

Ephes.  
5. 2.

And having made Peace through the Blood of this Cross by him, to reconcile all

all



*all things unto himself by him, I say, whether they be things in Earth or things in Heaven. And you that were sometimes alienated, and Enemies in your minds by Wicked Works; yet now hath* Col. 1.  
*he reconciled in the Body of his Flesh* 20, 22,  
*through Death, to present you Holy, Un-* 21.  
*blamable and Unreprovable in his Sight.*

Neither by the Blood of Goats and Heb. 9,  
 Calves, but by his own Blood he enter- 12, 14  
 ed in once into the Holy Place, *having*  
*obtained Eternal Redemption for us.* How  
 much more shall the Blood of Christ,  
 who through the Eternal Spirit offer'd  
 himself without Spot to God, *purge your*  
*Consciences from dead Works,* to serve  
 the Living God.

For Christ also hath once suffered for 1 Pet. 3.  
 Sins, the Just for the Unjust (*that he* 18.  
*might bring us to God*) being put to  
 Death in the Flesh, but quickened by  
 the Spirit.

Hereby perceive we the Love of God, 1 Joh. 3.  
 because *he laid down his Life for us.* 16.

And for this Cause he is the Mediator Heb. 9.  
 of the new Testament, that by means 15.  
 of the Redemption of Transgressions  
 that were under the first Testament,  
*they which are called might receive the Pro-*  
*mise*

*mise of the Eternal Inheritance.*

*Q. Is Christ then the Mediator?*

*A.* For there is One God, and One  
 1 Tim. Mediator between God and man, the  
 2. 5. *Man Christ Jesus*, who gave himself a  
 Ransom for all, to be testified in due  
 time.

*Q. Was not Christ the Mediator until  
 he appeared, and was Crucified in the Flesh?*

*A.* He is the Lamb that was slain from  
 Rev. 5. the Foundation of the World.  
 12. &  
 13. 8.

*Q. Is it needful then to believe that the  
 Saints of old did partake of Christ, as then  
 present with, and nourishing them?*

*A.* Moreover, Brethren, I would not  
 1 Cor. that ye should be ignorant, how that  
 10. 1, 2, all our Fathers were under the Cloud,  
 3. 4. and all passed through the Sea; and  
 were all baptized unto Moses in the  
 Cloud and in the Sea; and did all eat the  
 same spiritual Meat, and did all drink the  
 same spiritual Drink (for they drank of  
 that spiritual Rock that followed them, and  
 that Rock was Christ.

*Q. But whereas most of these Scriptures  
 before mentioned do hold forth, that the  
 Death and Sufferings of Christ were appoin-  
 ted for the destroying, removing and remit-  
 ting of Sin? Did he so do it while he was  
 outwardly*

outwardly upon Earth, as not to leave any thing for himself to do in us, nor for us to do in and by his Strength?

A. For even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that ye should follow his Steps. <sup>1 Pet. 2. 21.</sup>

Whereof I Paul am made a Minister, who now rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Christ in my Flesh for his Bodies sake, which is the Church. <sup>Col. 1. 23, 24:</sup>

Always bearing about in the Body the Dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our Body. For we which live, are alway delivered unto Death for Jesus's sake, that the Life also of Jesus might be made manifest in our mortal Flesh. <sup>2 Cor. 4. 10, 11.</sup>

And that he dyed for all, that they which live should not hence-forth live unto themselves, but unto him that dyed for them, and also rose again. <sup>2 Cor. 5. 15.</sup>

That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable to his Death. <sup>Phil. 3: 10.</sup>



## CHAP. IV.

Of the New Birth, the Inward Appearance of Christ in Spirit, and the Unity of the Saints with him.

Question, **D**Oth Christ promise then to come again to his Disciples?

Joh. 14. 18. *A. I will not leave you comfortless; come unto you.*

*Q. Was this only a special Promise to these Disciples? or is it not the common Priviledge of the Saints*

*A. For thus saith the High and Lofty*  
Isa. 57. 15. *one that inhabits Eternity, whose Name is Holy, I dwell in the High and Holy Place, with him also that is of a Contrite and Humble Spirit, &c.*

2 Cor. 6. 16. *For ye are the Temple of the Living God, as God hath said, I will dwell in them and walk in them.*

Rev. 3. 20. *Behold I stand at the Door and knock*

if any man here my voice, and open the Door, I will come in to him, and sup with him and be with me.

*Q. Doth the Apostle Paul speak of the Son of God's being revealed in him ?*

*A. But when it pleased God, who separated me from my Mothers Womb, Gal. 1. and called me by his Grace, to reveal his 15, 16. Son in me, that I might preach him among the Heathen.*

*Q. Is it needful then to know Christ within ?*

*A. Examine your selves, whether ye 2 Cor. be in the Faith, prove your own selves; 13. 5. Know ye not your own selves how that Jesus Christ is in you, except ye be Reprobates.*

*Q. Was the Apostle earnest that this Inward Birth of Christ should be brought forth in any ?*

*A. My little Children, of whom I Gal. 4. travel in Birth again, until Christ be 19. formed in you ?*

*Q. What saith the same Apostle of the Necessity of this inward Knowledge of Christ, and of the New Creature beyond the Outward ?*

*A. Wherefore henceforth know we 2 Cor. 5. no Man after the Flesh ; yea, though we 16, 17. have*

have known Christ after the Flesh, yet now henceforth know we him no more. Therefore if any Man be in Christ, he is a New Creature; *Old things are passed away, behold all things are become New.*

Ephes.  
4. 21,  
22, 23,  
24.

But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus, *That ye put off concerning the former Conversation the Old Man, which is corrupt, according to the deceitful Lusts; and to be renewed in the Spirit of your Mind; and that ye put on the New Man, which after God is Created in Righteousness and true Holiness.*

*Q. Is this Christ within, the Mystery of God and Hope of Glory, which the Apostle Preached?*

Col. 1.  
27, 28.

*A. To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is, Christ in you the Hope of Glory, whom we preach.*

*Q. Doth the Apostle any where else press the putting on of this New Birth?*

Rom. 13  
14.

*A. Put ye on the Lord Jesus Christ, and make not Provision for the Flesh to fulfil the Lusts thereof.*

*Q. Doth*

*Q. Doth he write to any of the Saints, as having put off the Old, and on the New Man?*

*A. For as many of you as have been Baptized into Christ, have put on Christ.* Gal. 3.<sup>27.</sup>

Seeing that ye have put off the Old Man with his Deeds, and have put on the New Man, which is renew'd in Knowledge after the Image of him that created him. Col. 3.<sup>9, 10.</sup>

*Q. What speaketh Christ himself of the Necessity of this New Birth?*

*A. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a Man be born again he cannot see the Kingdom of God.* John 3.<sup>3.</sup>

*Q. Of what Seed cometh this Birth?*

*A. Being born again, not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth forever.* 1 Pet. 1. 23.

*Q. What doth the Apostle Paul witness of himself concerning this New Life?*

*A. I am Crucified with Christ, nevertheless I Live, yet not I, but Christ liveth in me.* Gal. 2.<sup>20.</sup>

*Q. What is the Preaching of the Cross of Christ?*

*A. For the Preaching of the Cross is to them that perish, Foolishness; but unto* 1 Cor. 1. 18.

*us that are saved, it is the Power of God.*

*Q. What Effect had this Cross in the Apostle? and how much preferreth he the New Creature to all outward and visible Ordinances and Observances?*

*A. But God forbid that I should Glory, save in the Cross of our Lord Jesus Christ, by whom the World is Crucified unto me, and I unto the World: For in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature.*

*Q. What speaketh Christ of the Unity of the Saints with him?*

*A. At that Day ye shall know that I am in my Father, and ye in me, and I in you.*

*Abide in me, and I in you: As the Branch cannot bear Fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing.*

*Neither pray I for these alone, but for them also which shall believe in me through their Word: That they all may be One; as thou Father, art in me, and*



I in thee, that *they also may be One in us*, that the World may believe it, that thou hast sent me. And the Glory which thou gavest me I have given them, that *they may be One*, even as we are One: *I in them*, and thou in me, that they may be made perfect in One, and that the World may know that thou hast sent me, and hast loved them as thou hast loved me.

Q. *What saith the Apostle Paul to this Purpose?*

A. *For both he that Sanctifies, and they* Heb. *that are Sanctified are all of One, for which* 2.11. *Cause he is not ashamed to call them Brethren.*

Q. *What saith the Apostle Peter?*

A. Whereby are given unto us exceeding great and precious Promises, 2 Pet. 1.4. *that by these you might be Partakers of the Divine Nature, having escaped the Corruption that is in the World through Lust.*

## C H A P. V.

Concerning the *Light* where-  
with *Jesus Christ* hath en-  
lightned every Man ; The  
*Universality* and *Sufficiency*  
of *God's Grace* to all the  
World made manifest  
therein.

Question, **W** Herein consists the Love  
of God towards Fallen  
and Lost Man ?

John 3. 16. *A.* For God so loved the World, that  
he gave his only begotten Son, that who-  
soever believeth in him should not Pe-  
rish, but have Everlasting Life.

1 John 4. 9. In this was manifested the Love of  
God towards us, because that God sent his  
only begotten Son into the World, that we  
might live through him.

*Q.* What is intended here by the World  
all and every Man, or only a few ?

*A.* But we see *Jesus*, who was made

a little lower then the Angels, for the suffering of Death crowned with Glory Heb. 2. and Honour, that he by the Grace of 9. God should taste Death for every Man.

And if any Man sin, we have an Advocate with the Father, Jesus Christ, 1 John 2. 1, 2. the Righteous; and he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.

*Q. Methinks the Apostle John is very plain there, in mentioning the whole World, which must be not only the Saints, but all others; seeing he distinguisheth the World from himself and all the Saints to whom he then wrote: What saith Paul else-where in this matter?*

*A. Christ in you the Hope of Glory, Col. 1. 27, 28. whom we Preach, warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus.*

I exhort therefore, that first of all Supplications, Prayers, Intercessions, 1 Tim. 2. 3, 4, 6. and Giving of Thanks be made for all Men; For this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and to come to the Knowledge of the Truth; who

gave himself a Ransom for all, to be testified in due time.

*Q. What is the Apostle Peter's Testimony in this ?*

2 Pet. *A. The Lord is not slack concerning*  
3.9. *his Promise (as some Men count slackness) but is long suffering to us-ward, not willing that any should Perish, but that all should come to Repentance.*

*Q. Are there any more Scripture Passages that prove this thing ?*

Ezek. *A. Say unto them, As I live, saith the*  
33. 11. *Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and Live.*

Psal. *The Lord is Gracious, and full of*  
145.8,9. *Compassion; slow to Anger, and of great Mercy. The Lord is good to all, and his tender Mercies are over all his Works.*

2 Cor. *To wit, That God was in Christ re-*  
5. 19. *conciling the World unto himself.*

*Q. Seeing then by these Scriptures it appears that the Love of God is held out to all, that all might have been or may be saved by Christ: What is to be judged of those who assert, that God nor Christ never purposed Love nor Salvation to a great part of Mankind, and that the Coming and Sufferings*  
of

of Christ never was intended, nor could be  
 useful to their Justification; but will and  
 must be effectual for their Condemnation, e-  
 ven according to Gods Purpose, who from  
 their very Infancy to their Grave with-held  
 from them all means of Salvation? What  
 saith the Scripture to such?

A. For God sent not his Son into the *John 3.*  
 World to condemn the World, but that *17.*  
 the World through him might be saved.

I am come a Light into the World,  
 that whosoever believeth in me should not *John. 12.*  
 abide in Darkness. And if any Man hear *46, 47.*  
 my Words and believe not, I judge him  
 not; for I came not to judge the World;  
 but to save the World.

Q. From what Scripture then came  
 these Men to wrest an Opinion so contrary  
 to Truth?

A. For the Children being not yet *Rom. 9.*  
 born, neither have done any Good or *11, 12,*  
 Evil, that the Purpose of God accord- *13.*  
 ing to Election might stand, it was said  
 unto her, The Elder shall serve the  
 Younger, as it is written, Jacob have I  
 loved, but Esau have I hated.

Q. I perceive in that Scripture it was  
 only said before the Children were born,  
 The Elder shall serve the Younger; These  
 other

other Words ( *Jacob* have I loved, *Eſau* have I hated ) are mention'd out of the Prophet *Malachie*, who wrote them many hundred Years after both were Dead : Doth not the Scripture mention any other Cause of Gods hating *Eſau*, than meerly his Decree ? What ſaith the ſame Apoſtle elſewhere ?

Heb. 12.  
16, 17. A. Leſt there be any Fornication or Prophane Perſon, as *Eſau*, who for one Morſel of Meat ſold his Birth-right ; for ye know, how that afterward when he would have inherited the Bleſſing, he was rejected.

Q. But ſeeing that ſuch alledge, that it is becauſe of *Adam's Sin* that many, even Children are Damned : Doth not the Scripture aver, that the Death of *Chriſt* was as large to Heal, as *Adam's Sin* could Condemn ?

Rom 5.  
15, 18. A. For if through the Offence of one many be Dead, much more the Grace of God, and the Gift by Grace, which is by one Man, *Jeſus Chriſt*. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation even ſo by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification of Life.

Q. That

**Q.** That proves abundently that Christs Death is of sufficient Extent to make up any Hurt Adam's Sin brought upon Mankind? What is then the cause of Condemnation?

**A.** He that believeth on him is not <sup>1 Joh.</sup> Condemned, but he that believeth not is <sup>3. 18.</sup> Condemned already, because he hath not believed in the Name of the Only Begotten Son of God.

And with all Deceivableness of Un- <sup>2Thess.</sup> righteousness in them that Perish, because <sup>2. 10, 11,</sup> they received not the Love of the Truth that <sup>12.</sup> they might be saved. And for this cause God shall send them strong Delusions, that they should believe a Lye, that they all might be damned who believe not the Truth, but had Pleasure in Unrighteousness.

**Q.** Seeing it is so of a Truth according to the Scriptures Testimony, that God has purposed Love and Mercy to all, in the appearance of his Son Jesus Christ; Is the Gospel or Glad Tidings of this Salvation brought nigh unto all, by which they are put into a Capacity of receiving the Grace, and being saved by it.

**A.** If ye continue in the Faith ground- <sup>Col. 1.</sup> ed and settled, and be not moved away <sup>23.</sup> from

from the Hope of the Gospel, which ye have heard, and which was preached to every Creature which is under Heaven, whereof I Paul am made a Minister.

Q. What is the Gospel?

Rom. 1. A. I am not ashamed of the Gospel;  
16. for it is the Power of God unto Salvation, unto every one that believeth.

Q. Is this Gospel hid?

2 Cor. A. If our Gospel be hid, it is hid to  
4. 3, 4. them that are Lost, in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the Glorious Gospel of Christ should shine unto them.

Q. Is this Light then come into the World? And are not Men condemned because they love it not, and not because it is hid from them?

A. And this is the Condemnation, that  
John 3. Light is come into the World, and Men  
19. love Darkness rather than Light.

Q. Why do they so?

A. Because their Deeds are Evil.

Q. Is every Man enlightened by this Light.

A. He was not that Light, but was  
John 1. sent to bear witness of that Light, that  
8, 9. was the True Light, which enlighteneth every



every Man that cometh into the World?

*Q.* Doth this Light discover all things?

*A.* All things that are reprov'd are Ephes. made manifest by the Light; for what- 5. 13. soever doth make manifest is Light.

*Q.* Do Evil Men preach up this Light, or mind it?

*A.* Every one that doth Evil hateth the Light, neither cometh to the Light, lest John 3. 20. his Deeds should be reprov'd.

They are of those that Rebel against Job 24. 13. the Light.

*Q.* Do good Men love it, and follow it?

*A.* He that doth Truth comes to the Light, that his Deeds may be made ma- John 3. 21. nifest, that they are wrought in God.

*Q.* What Benefit doth redound to such as love the Light, and walk in it?

*A.* If we walk in the Light, as he is 1 John in the Light, we have Fellowship one with 1. 7. another, and the Blood of Jesus Christ, his Son, cleanses us from all Sin.

*Q.* Doth Christ command to take heed to the Light?

*A.* While ye have the Light, believe in Joh. 12. the Light, that ye may be the Children 36. of the Light.

*Q.* Were the Apostles commanded to turn People to the Light?

*A.* Delivering

**Acts 26.** *A.* Delivering thee from the Peoples  
 17, 18. and from the *Geniiles*, unto whom now  
 I send thee, to open their Eyes, and to  
 turn them from *Darkness* unto *Light*, and  
 from the Power of *Satan* unto *God*, that  
 they may receive Forgiveness of Sins,  
 and Inheritance among them which are  
 sanctified, through Faith that is in me.

*Q.* Doth this *Light* abide with every  
 man all his *Life* time, in order to save, or  
 only during the *Day* of his *Visitation*?

**John** *A.* Yet a little while is the *Light* with  
 12. 35. you; walk while ye have the *Light*, lest  
*Darkness* come upon you.

**Heb.** Again, He limiteth a certain *Day*,  
 4-7. saying in *David*, to day, after so long  
 time, as it is said, To day if ye will hear  
 his *Voice*, harden not your *Hearts*.

*Q.* How can it be proved, that there is  
 a day wherein People may know things con-  
 cerning their *Peace*, which afterwards may  
 be hid from them?

**Luke** *A.* And when he was come near, he  
 19. 41. beheld the *City*, and wept over it, say-  
 42. ing, If thou hadst known even thou, at  
 least in this thy day the things which belong  
 unto thy *Peace*, but now they are hid  
 from thine Eyes.

*Q.* Is there any further *Scripture* Proof

of the Lords willingness to gather a People,  
who would not, and therefore were con-  
demned?

A. Oh, Jerusalem, Jerusalem! thou  
that killest the Prophets, and stonest  
them which are sent unto thee, *How oft*  
*would I have gathered thy Children toge-*  
*ther, even as a Hen gathereth her Chickens*  
*under her Wings, and ye would not?*

Then his Lord, after that he had  
called him, said unto him, O thou  
Wicked Servant! I forgave thee all  
the Debt, because thou desiredst me;  
shouldst not thou also have had Compassion  
on thy Fellow-Servant, even as I had Pity  
on thee? And his Lord was wroth, and  
delivered him to the Tormentors, till  
he should pay all that was due unto  
him.

Then Paul and Barnabas waxed bold,  
and said, It was necessary that the word  
of God should first have been spoken  
to you; but seeing ye put it from you, and  
judge your selves unworthy of Everlasting  
Life, lo we turn to the Gentiles.

Because I have called, and ye refused,  
I have stretched out my Hand, and no man  
regarded: But ye have set at nought all  
my Counsel, and would none of my Reproof;

I also will laugh at your Calamity, I  
 Jer. 18. will mock when your Fear cometh.

9, 10. And at what Instance I shall speak  
 concerning a Nation, and concerning a  
 Kingdom to build and to plant it ; *If it*  
*do Evil in my Sight that it obey not my*  
*Voice* then I will Repent of the Good  
 wherewith I said I would benefit them.

Q. *Doth God's Spirit strive then for a*  
*season, and afterwards forbear ?*

A. And the Lord said, *my Spirit shall*  
 Gen. 3. *not always strive with man.*

9. Q. *May it then be resisted ?*

A. Ye Stiff-necked and Uncircumci-  
 Acts 7. *sed in Heart and Ears, ye do always Re-*  
 51. *sist the holy Ghost, as your Fathers did, so*  
*do ye.*

For the Wrath of God is revealed  
 Rom. 1. from Heaven against all Ungodliness  
 18. and Unrighteousness of man, who hold  
 the Truth in Unrighteousness.

Q. *Hath God manifested to Man that*  
*which may be known of himself ?*

A. That which may be known of  
 Rom. 1. God is manifest in them ; for God hath  
 19. shewed it unto them.

Q. *Is then this Light or Seed sown in*  
*the Heart of Evil Men ?*

A. And he spake many things to them  
 in

y, I in Parables: Behold, a Sower went Mat. 13.  
 forth to sow, and when he sowed, some 3, 4, 5,  
 Seeds fell by the way side, &c. some fell 7.  
 among stony places, &c. and some fell  
 among Thorns, &c.

Q. Are these Places where the Seed is  
 said to have fallen understood of the Heart  
 of Man?

A. Hear ye therefore the Parable of Mat. 13.  
 the Sower, when any one heareth the 18, 19.  
 Word of the Kingdom, and under-  
 standeth it not, then cometh the Wick-  
 ed One, and catcheth away that which was  
 sown in his Heart; this is he which re-  
 ceived the Seed by the way side, &c.

Q. Is this Seed small in its first Ap-  
 pearance?

A. The Kingdom of Heaven is like to Mat. 13.  
 a Grain of Mustard Seed, which a Man 31, 32.  
 took and sowed in his Field, which in-  
 deed is the least of all Seeds.

Q. Forasmuch as many understand not  
 this under the Notion and Appellation of  
 Light or Seed, it being quite another Dia-  
 lect than the common; though I must needs  
 confess it is the very Language of the  
 scriptures, Is there a saving Manifestati-  
 on of the Spirit given unto all?

A. The Manifestation of the Spirit 1 Cor.  
 given 12. 7.

given to every Man to profit withal:

*Q.* Sure if it be to profit withal, it must be in order to save; for it were not useful, nor yet sufficient to save, what Profit could it be of? But in regard some speak of a Grace that is common, and of a Grace that is saving, is there such a Grace common unto all as brings Salvation?

*Tit. 2. 11.* *A.* The Grace of God that brings Salvation hath appeared to all Men.

*Q.* That which brings Salvation must needs be saving; What doth that Grace teach us?

*Tit. 2. 12.* *A.* Teaching us, that denying Ungodliness and Worldly Lusts, we should live Soberly, Righteously and Godly in this present World.

*Q.* Certainly that which teacheth both Righteousness and Godliness must be sufficient; for therein consisteth the whole Duty of Man: What saith the Apostle elsewhere of this Instructor?

*Acts 20. 32.* *A.* And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them that are Sanctified.

*Q.* What is the Word of God?

*A.* The Word of God is quick and powerful,

*powerful, and sharper then any Two-edged Heb. 4. Sword, piercing even to the dividing 12. 13. asunder of Soul and Spirit, and of the Joynts and Marrow, and is a Discerner of the Thoughts and Intentts of the Heart. Neither is there any Creature that is not manifest in his Sight, but all things are naked and open to the Eyes of him with whom we have to do.*

*Q. Ought we to take heed to this Word?*

*A. We have also a More Sure Word 2Pet. 1. of Prophecy, whereunto ye do well that 19.*

*ye take heed, as unto a Light that shineth in a Dark Place, untill the Day dawn, and the Day Star arise in your Hearts.*

*Q. I perceive the Scriptures are very clear both concerning the Universality and sufficiency of this Light, Seed, Grace and Word of God, but is this Word nigh or afar off, inward or outward?*

*A. Say not in thine Heart, Who shall ascend into Heaven, that is, to 10. 6, bring Christ down from above; or 7. 8. who shall descend into the Deep, that is, to bring up Christ again from the Dead? But what saith it, The Word is nigh, in thy Mouth and in thy Heart, that is the Word of Faith which we preach.*

*D*

*Q. That*

*Q. That is clear as to the Word; Is there any Scripture speaks of the Light's being inward?*

*A. God who commanded the Light*  
 2 Cor. to shine out of Darkness, *has shin'd in*  
 4. 6, 7. *our Hearts*, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. But we have this Treasure in *Earthen Vessels*, that the Excellency of the Power may be of God and not of us.

*Q. But seeing it is also called the Seed of the Kingdom, is the Kingdom of God also within?*

*A. The Kingdom of God comes not*  
 Luke with Observation, neither shall they  
 17. 20. say, Lo here, or Lo there; *for behold*  
 21. *the Kingdom of God is within you.*

## CHAP. VI.

### Concerning Faith, Justification and Works.

Question, **W**hat is Faith?

Hebr.  
 11. 1.

*A. Faith is the Substance of things hoped for and the Evidence of things not seen*

*Q.*



*Q. Is Faith of absolute Necessity?*

*A. Without Faith it is impossible to* Hebr. 11. 6.  
*please him, for he that cometh to God, must believe that he is, and that he is a*  
*Rewarder of them that diligently seek*  
*him.*

*Q. Are we justified by Faith?*

*A. Wherefore the Law was our* Gal. 3.  
*School-Master to bring us unto Christ, that we might be justified by Faith.* 24.

*Q. What is the Nature of this Faith*  
*that availeth to Justification?*

*A. For in Jesus Christ neither Cir-* Gal. 5.  
*cumcision availeth any thing, nor Un-* 6.  
*circumcision; but Faith which worketh*  
*by Love.*

*Q. Are Works then necessary to Justi-*  
*fication as well as Faith?*

*A. But wilt thou know, O Vain* Jam. 2.  
*Man, that Faith without Works is Dead?* 20, 21,  
*Was not Abraham our Father justi-* 22, 23,  
*fied by Works when he had offered* 24.  
*Isaac his Son upon the Alter? Seest*  
*thou how Faith wrought with his*  
*Works, and by Works was Faith made*  
*perfect? And the Scripture was fulfil-*  
*led, which saith, Abraham believed*  
*God, and it was imputed to him for*  
*Righteousness: He was called the*

Friend of God. Ye see then how that by Works a Man is justified, and not by Faith only.

*Q. If then both be equally required in Justification, what are these Works which the Apostle excludes so much?*

Rom. 3. *A. By the Deeds of the Law there shall no Flesh be justified in his sight.*  
20.

*Q. But though we be not justified by the Deeds of the Law, is not this to exclude Boastings that the Grace of God may be exalted?*

Ephes. *A. For by Grace are ye saved, through*  
2. 8, 9, *Faith, and not of your selves, it is the*  
10. *Gift of God; not of the Works, lest any Man should boast, for we are his Workmanship, created in Christ Jesus unto good Works.*

*Q. Are even the Works which are performed by Grace excluded? Are we never said to be saved or justified by them?*

Tit. 3. *A. Not by Works of Righteousness which*  
5, 6, 7. *we have done; but according to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his Grace we would be made Heirs, according to the hope of Eternal Life.*

*Q. I*

*Q. I perceive then that to be justified by Grace is to be justified or saved by Regeneration, which cannot exclude the Works wrought by Grace, and by the Spirit ; How doth the Apostle add in the next Verse for the maintaining this against these that Cavil about the Law ?*

*A. This is a Faithful Saying, and Tit. 3. these things I will that thou affirm constantly, that they which believe in God might be careful to maintain good Works ; these things are good and profitable unto Men : But avoid foolish Questions, and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.*

*Q. Doth the Apostle Paul, that is so much against Justification by the Works of the Law, speak any where else of being justified by the Spirit ?*

*A. But ye are Washed, but ye are 1 Cor. Sanctified, but ye are Justified in-the 6. 11. Name of the Lord Jesus, and by the Spirit of our God.*

*Q. But since the Law gives not Power nor Ability to obey, and so falls short of Justification ; Is there no Power under the Gospel by which the Righteousness of the Law comes to be fulfilled inwardly ?*

Rom. 8.

3, 4.

*A.* For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh; That the Righteousness of the Law *might be fulfilled in us*, who walk not after the Flesh, but after the Spirit.

*Q.* Seeing then there is Power in the Spirit, is not Works through it a Condition upon which Life is purposed under the New Covenant?

Rom. 8.

13.

*A.* For if ye live after the Flesh, ye shall Dye; but if ye through the Spirit, do mortifie the Deeds of the Body, ye shall Live.

*Q.* Do not the Apostles then frequently propose Life to People upon Condition of Repentance and other Works?

Acts 3.

19.

*A.* Repent ye therefore and be Converted, *that your Sins may be blotted out.*

Rom. 8.

17.

And if Children then Heirs of God, and joynt Heirs with Christ, *if so be that we suffer with him*, that we also may be glorified together.

2 Tim.

2. 11,

12, 21.

It is a faithful Saying; For if we be *dead with him*, we shall also *live with him*: If we *Suffer*, we shall also *Raign* with him. If a Man therefore purge himself

himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Masters Use, and prepared unto every good Work.

Remember therefore from whence Rev. 2. thou art fallen and Repent, and do the 5. first Works ; or else I will come unto thee quickly, and remove thy Candlestick out of his place, except thou Repent.

*Q. It appears clearly by these Passages, that the Apostle excludes only our Righteousness, which he else where explains as being the Righteousness of the Law from being necessary to Justification, and not such Works as the Law of the Spirit of Life leads to, and are not so much ours as Christ in us ; are not such good Works rewarded, though they require no absolute Merit, as being the Fruits of free Grace, yet doth not God judge according to them, and may they not be said to have a Reward ?*

*A. But if a Man be just, and do that* Ezekel *which is lawful and right, and hath not* 18. 5, 6, *eaten upon the Mountains, neither hath* 7, 8, 9. *lift up his Eyes to the Idols of the House of Israel, neither has defiled his Neighbours Wife, neither hath come near to a Menstruous Woman, and hath not oppressed any ; but has restored to the*

Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment; he that hath not given forth upon Usury, neither hath taken any Increase, that hath withdrawn his Hand from Iniquity, hath executed true Judgment between Man and Man, hath walked in my Statutes, and hath kept my Judgments to deal Truth, he is Just, *he shall surely Live*, saith the Lord God.

Math. 16. 27. For the Son of Man shall come in the Glory of his Father with his Angels, and then he shall *reward every Man according to his Works.*

Acts 10. 24, 35. Then Peter opened his Mouth, and said, Of a Truth I perceive that God is no Respector of Person; but in every Nation he that *feareth him and worketh Righteousness, is accepted with him.*

Rom. 2. 6, 7, 10. The Righteous Judgment of God, who will render to every Man according to his Deeds; To them who by Patient Continuance in well-doing seek for Glory and Honour, and Immortality, Eternal Life: But *Glory, Honour and Peace to every Man that worketh Good, to the Jew first, and also to the Gentile.*

For

For we must all appear before the <sup>2</sup> Cor. Judgment-Seat of Christ, that every <sup>5. 10.</sup> one may receive the things done in his Body, according to that he hath done, whether it be good or bad.

Which is a manifest Token of the Righteous Judgment of God, that ye <sup>2</sup> Theff. may be counted worthy of the Kingdom <sup>1. 5.</sup> of God, for which ye also suffer.

But who so looketh into the Perfect <sup>Jam. 1.</sup> Law of Liberty, and continueth therein, being not a forgetful Hearer, but a Doer of the Work, this Man shall be blessed in his Deed.

Cast not away therefore your Confidence, which hath great <sup>Heb. 10</sup> Recompence of <sup>35.</sup> Reward.

And if ye call on the Father, who <sup>1</sup> Pet. 1. without respect of Persons judgeth according to every Mans Work, pass the time of your sojourning here in fear.

And behold I come quickly, and behold my <sup>Rev. 22</sup> Reward is with me, to give <sup>12, 14.</sup> every Man according as his Works shall be. Blessed are they that do his commandments, that they may have a right to the Tree of Life, and may enter in through the Gates into the City.

Q. It should seem that the Purpose of God,

For

God, in sending his Son the Lord Jesus Christ, was not simply to save Man by an imputative Righteousness, altogether without them; but also by the washing of Regeneration, or an inward Righteousness: What saith the Scripture further of this?

Mat. 1. 21. *A.* And thou shalt call his Name Jesus, for he shall save his People from their Sins.

Tit. 2. 13, 14. Looking for that Blessed Hope, and the Glorious Appearing of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of Good Works.

## CHAP. VII.

### Concerning Perfection, or Freedom from SIN.

Question. **I** Perceive then by all the Scriptures afore-mentioned, that Christ, as well as he hath purchased Pardon for our Sins, hath also obtained Power by which we may even here be cleare



and Jesus freed from the Filth of them ; may we expect  
 any by us then in this Life to be freed from the Domi-  
 nion of Sin ?

Regent. A. For Sin shall not have Dominion over Rom. 6.  
 : Who you. 14.

Q. For what Reason ?

ame Je. A. For ye are under the Law, but Rom. 6.  
 le from under Grace. 14.

Q. How cometh the Apostle then to cry-  
 pe, and out and complain of Sin, saying, Who shall  
 ne Great deliver me from the Body of this Death ?  
 Christ Doth he speak that as a Condition always  
 ne might permanent to him and other Saints, or only  
 d purify that which he had passed through ? What  
 zealous saith he afterwards ?

A. There is therefore now no Con- Rom. 8.  
 demnation to them which are in Christ 1, 2, 3,  
 Jesus, who walk not after the Flesh, but 5, 35,  
 after the Spirit ; for the Law of the 27, 38,  
 Spirit of Life in Christ Jesus, hath made 39.  
 us free from the Law of Sin and Death.

Q. Who shall separate us from the Love of  
 N. Christ ? Shall Tribulation, or Distress  
 or Persecution, or Famine, or Nakedness,  
 all these Peril, or Sword ? (as it is written,  
 e-mentio for thy sake we are killed all the Day  
 th purchasong, we are accounted as Sheep for the  
 so obtain laughter) Nay, in all these things we  
 e be cleare more than Conquerors through him  
 that

that loved us. For I am perswaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God which is in Christ Jesus our Lord.

*Q. What saith that Apostle then unto such, who taking Occasion from his words, should plead for Continuance in Sin for term of Life, and think to be saved by the imputative Righteousness of Christ, as being under Grace?*

**Rom. 6.** *A. What shall we say then? shall we  
1,2. continue in Sin that Grace may abound?  
God forbid.*

What then? shall we sin, because we are not under the *Law*, but under *Grace*? God forbid.

*Q. Is not the Apostle then so far from supposing that Condition, of being alway under Sin, to be his own constant Condition, or that of all the Saints, that he even supposes many of the then Church of Rome, to whom he wrote, to be free of it; How bespeaketh he then as in relation to this matter?*

*A. How shall we that are Dead to Sin*

Sin, live any longer therein? Know Rom.9.  
 ye not, that so many of us as were bap-<sup>2,3,4,5,</sup>  
 tized into Jesus Christ, were baptized<sup>6,7,11,</sup>  
 into his *Death*; therefore we are *Buri-*<sup>12,13,</sup>  
*ed* with him by Baptism into Death, that<sup>16,17,</sup>  
 like as Christ was raised up from the<sup>18,19,</sup>  
 Dead by the Glory of the Father, even<sup>20,21,</sup>  
 so we also should walk in Newness of<sup>22,23,</sup>  
 Life: For if ye have been planted to-  
 gether in the Likeness of his Death, we  
 shall be also in the Likeness of his Re-  
 surrection; knowing this, that our Old  
 Man is crucified with him, that the Bo-  
 dy of Sin might be destroyed, that  
 henceforth we should not serve Sin; for  
 he that is dead is *free from Sin*. Like-  
 wise reckon ye also your selves to be  
 dead indeed unto Sin, but alive un to  
 God through Jesus Christ our Lord.  
 Let not Sin therefore *reign* in your mor-  
 tal Body, that ye should obey it in the  
 Lusts thereof: Neither yeild ye your  
 Members as Instruments of Unrighteous-  
 ness unto Sin; but yield your selves un-  
 to God, as those that are alive from the  
 Dead, and your Members as Instruments  
 of Righteousness unto God. Know ye  
 not, that to whom ye yield your selves  
 servants to obey, his servants you are to  
 whom ye obey, whether of Sin unto  
 Death

Death, or of Obedience unto Righteousness : But God be thanked, that ye were the Servants of Sin ; but ye have *Obedyed* from the Heart that form of Doctrine which was delivered unto you ; being then *made free* from Sin, ye became the Servants of Righteousness : I speak after the manner of man, because of the Infirmitie of your Flesh ; for as ye have yielded your Members Servants to Uncleanness and to Iniquity, even so now yield your Members Servants to Righteousness, unto Holiness ; for when ye are the Servants of Sin, ye were free from Righteousness ; What Fruit had ye then in these things whereof ye are now ashamed ? for the End of these things is Death. But now, *being made free from Sin*, and become Servants to God, ye have your Fruit unto Holiness, and the End, Everlasting Life : For the Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ our Lord.

*Q. It would appear then that God requires of us to be Perfect ?*

*A. Be ye therefore Perfect, even as your Father which is in Heaven is Perfect.*

Mat. 5.  
48.

*Q. I.*

*Q. Is it then possible to keep the Commandments?*

*A. My Yoke is easie, and my Burden is light. For this is the Law of God, that we keep his Commandments, and his Commandments are not grievous.* Mat. 11: 30.  
1 John 5: 3.

*Q. Is it necessary then for Salvation to keep the Commandments?*

*A. Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.* Rev. 22: 14.

*Q. Do you understand by this Perfection that any have so kept the Commandments, as never to have sinned?*

*A. If we say that we have not sinned, we make him a Lyar; and his Word is not in us.* 1 John 1: 10.

*Q. Do you understand that those who are Perfect may say, they have no Sin; or only that having sinned, and so having Sin, in respect they once sinned, as the Apostle in the Passage cited mentions? May they notwithstanding thereof come to know Forgiveness for the Guilt, but also Cleansing from the Filth?*

*A. If we say, we have no Sin, we deceive our selves, and the Truth is not in us: If we confess our Sins, he is* 1 John 1: 8.

*Q. I* Faithful

Faithful and Just to *forgive us our Sins,*  
and to *cleanse us from all Unrighteous-*  
*ness.*

*Q. This Scripture seems to be very plain  
being compared with the other before men-  
tioned: But because some are apt to mistake  
and wrest the Words of that Apostle, What  
saith he elsewhere? Did he judge any could  
know God, or be True Christians, who kept  
not the Commandments?*

*A. My little Children, these things  
write I unto you, that ye Sin not; and  
if any Man sin we have an Advocate  
with the Father, Jesus Christ the Right-  
eous: And hereby do we know that  
we know him, if we keep his Command-  
ments. He that saith, I know him, and  
keepeth not his Commandments, is a  
Liar, and the Truth is not in him: But  
who so keepeth his Word, in him verily  
is the Love of God perfected. Hereby  
know we that we are in him. He that  
saith he abideth in him, ought himself  
also to walk even as he walketh. Be-  
loved, now are we the Sons of God, and  
it doth not yet appear what we shall be;  
but we know that when he shall appear,  
we shall be like him, for we shall see  
him as he is: And every Man that hath  
this*

this Hope in him ; *purifieth* himself even  
 as he is pure. Whosoever commiteth  
 Sin transgresseth also the Law ; for Sin  
 is the Transgression of the Law. And  
 we know that he was manifested to  
 take away our Sins, and in him is no  
 Sin : Whosoever abideth in him sinneth  
 not : Whosoever sinneth hath not seen  
 him neither known him. Little Chil-  
 dren, let no Man deceive you ; he that  
 doth Righteousness is Righteous, even  
 as he is Righteous. He that commiteth  
 Sin is of the Devil, for the Devil sinneth  
 from the beginning : For this purpose  
 the Son of God was manifested, that he  
 might destroy the Works of the Devil.  
 Whosoever is born of God doth not  
 commit Sin ; for his Seed remaineth in  
 him, and he cannot Sin, because he is  
 born of God. In this the Children of  
 God are manifest, and the Children of  
 the Devil ; whosoever doth not Right-  
 eousness is not of God, neither he that  
 loveth not his Brother.

Q. It is very plain by these Passages,  
 that the Apostles were far of another Mind,  
 when those that plead for Sin during term of  
 Life, and much against the Deceit of those  
 who will esteem themselves Good Christi-

E

ans

1. John  
 2. 1, 3,  
 4, 5, 6,  
 8. 3. 2,  
 3. 4, 5,  
 6, 7, 8,  
 9. 10.

ans while they live in their Sins?

Mat. 7. *A.* Not every one that saith unto me  
21, 24. *Lord, Lord,* shall enter into the Kingdom  
of Heaven, but he that *doth* the Will  
of my Father which is in Heaven. There-  
fore whosoever heareth these things  
mine, and *doth* them, I will liken him  
unto a Wise Man, which built his House  
upon a Rock. If ye know these things

John 13 1/. happy are ye if ye do them.

*Q.* What saith the Apostle Paul further  
concerning the needfulness of this thing?

1 Cor. *A.* Circumcision is nothing, and  
7. 19. Uncircumcision is nothing; but the  
keeping of the Commandments of God.

*Q.* Was not this according to the Apostle  
Paul's Judgment, the very Intention of  
Christ, to have his Church and Children  
to be Pure and without Spot?

Ephes. *A.* According as he has chosen us  
1. 4. him before the Foundation of the  
World, that we should be Holy and without  
out Blame before him in Love. Even

Ephes. Christ also loved the Church, and gave  
5. 25. himself for it, that he might sanctify  
26, 27 and cleanse it, that he might present  
to himself a Glorious Church, not having  
Spot or Wrinkle; or any such thing; but  
that it should be Holy and without Blemish.

*Q.* Do



us ?  
unto m further, besides the other Passages above  
Kingdom mentioned ?

Will A. Having therefore these Promises, 2 Cor.

Then Dearly Beloved, Let us cleanse our selves 7. 1.

things from all Filthiness of the Flesh and Spli-

ken habit, perfecting Holiness in the Fear of

his Hou God. Finally, Brethren farewell, be 2 Cor.

thing perfect. Christ in you the Hope of 13. 11.

Glory, whom we Preach, warning eve- Col. 1.

al further Man, and teaching every Man in all 28.

thing ? Wisdom, that we may present every

ing, a Man perfect in Christ Jesus. Labouring Gal. 4.

but tervently for you in Prayers, that ye 12.

of God. may stand perfect and compleat in all the

ve Apost Will of God. To the end he may esta- 1 Thess.

ention lish your Hearts unblameable in Holi- 3. 13.

d Child ess before God. And the very God of 1 Thess.

Peace Sanctifie you wholly, and I pray 4. 23.

osen us God, your whole Spirit, and Soul, and

of body be presented blameless unto the

and wi Coming of our Lord Jesus Christ.

Even Q. Is not this then the very End for

and ga which God appointed Teachers in his

t sanct Church ?

present A. And he gave some Apostles, and Ephes.

ot havi some Prophets, and some Evangelists, 4. 11.

thing; and some Pastors and Teachers, for the 12, 13.

thout B Perfecting of the Saints, for the Work

Q. D E 2 of

of the Ministry, for the *Edifying* of the Body of Christ, till we all come in the unity of the Faith, and of the Knowledge of the Son of God, unto a *perfect Measure* unto the Measure of the Stature of the Fulness of Christ.

Q. Seeing this is so much pressed by the Holy Men, doth not the Scripture, which cannot lye, give none of the Saints the Testimony, as being free from Sin at some times, and so not always and daily sinning as is supposed?

A. Noah was a Just Man, and perfect in his Generations; and Noah walked with God. And the Lord said unto Shem and Ham, *Hast thou considered my Servant Job, that there is none like him in the Earth, a Perfect and an Upright Man, one that feareth God, and escheweth Evil*. There was in the days of Herod King of Judea, a certain Priest named Zacharias, of the Course of Abja; and his Wife was of the Daughters of Aron, and her Name was Elizabeth, and they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.

Gen. 6.  
9.  
Job. 1.  
8.  
Luke. 1.  
1, 2.

Q. That proves sufficiently as to particular Persons; But what doth the Scripture intimate

imate of this nature, even of considerable  
Numbers ?

A. But God, who is rich in Mercy, Ephes. 2.  
for his great Love, wherewith, he hath 4, 5, 6.  
loved us, even when we were dead in  
Sin, hath quickened us together with  
Christ, and hath raised us up together,  
and made us sit together in Heavenly  
places in Christ Jesus. But ye are come Heb. 12.  
unto Mount Sion, and unto the City of 22, 23.  
the Living God, the Heavenly Jerusalem,  
and to an Innumerable Company of An-  
gels, to the General Assembly and Church  
of the First-born, which are written  
unto Sion, to God, the Judge of all,  
and to the Spirit of Just Men made per-  
fect. And I looked, and lo a Lamb Rev. 14.  
stood on Mount Sion, and with him an 1, 4.  
Hundred Forty and Four Thousand, ha-  
ving his Fathers Name written in their  
Fore-head: These are they which  
were not defiled with Women; for  
they are Virgins: These are they  
which follow the Lamb whosoever he  
goeth: These were redeemed from a-  
mong Men, being the first Fruits unto  
God, and to the Lamb. And in their  
Mouth was found no Guile, for they are  
without Fault before the Throne of  
God.

## CHAP. VIII.

Concerning Perseverance and  
Falling from G R A C E.

Question. **I**S it enough for a Believer, to be sure that he hath once received true Grace? or is there any further Certainty requisite?

*A.* Wherefore the rather, Brethren, <sup>2Pet. 1.</sup> give Diligence to make your Calling and Election sure; for if ye do these things, ye shall never fall.

*Q.* May one that hath received true Grace have Ground to fear, or suppose he can fall?

*A.* But I keep under my Body, and <sup>1Cor. 9. 27.</sup> bring it into Subjection, least that by any means when I have Preached to others, I my self should be a Cast away.

*Q.* That greatly contradicteth the Doctrine of such as say, once in Grace, ever in Grace; but doth the Apostle Paul express this only out of an Humble Esteem of himself? or doth he judge or suppose the like of other Saints? *A.*

**A.** Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief, in *departing* from the Living God; but exhort one another daily, while it is called to day, least any of you be *hardened* through the Deceitfulness of Sin.

**E.** Let us labour therefore to enter into that Rest, *lest any man fall* after the same Example of Unbelief. For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of Calling the World to come; *If they shall fall away*; to renew them again unto Repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open Shame. Looking diligently, *lest any man fail* of the Grace of God; *lest any Root of Bitterness* springing up, trouble you, and thereby many be defiled.

Heb. 4.  
12, 13.

Hebr. 4.  
11.

Hebr. 6.  
4, 5, 6.

Hebr.  
12. 15.

**Q.** Doth he speak this only by Supposition; or doth he assert it not only possible, but certain?

**A.** For the time will come, when they will not endure sound Doctrine; but after their own Lusts shall they heap to themselves

2 Tim.  
4. 3.

selves Teachers, having itching Ears ; and they *shall turn away* their Ears from the Truth, and *shall be turned* unto Fables.

Q. *Doth the Apostle even judge it necessary to guard such a one as his beloved Son, Timothy, against this Hazard?*

1 Tim. A. This Charge I commit unto thee,  
 1. 18, Son *Timothy*, according to the Prophe-  
 19. cies which went before on thee, that thou by them might war the good Warfare, *Holding Faith in a good Conscience*, which some having put away concerning Faith have made Shipwrack. For the Love of Money is the Root of all  
 2 Tim. Evil, which while some coveted after,  
 4. 10. they have erred from the Faith, and pierced themselves through with many Sorrows. And their Word will eat,  
 2 Tim. as doth a Canker, of whom is *Hymene-*  
 2. 17, *us* and *Philetus*, who concerning the true  
 18. Faith have erred ; saying, *That the Resurrection is past already*, and overthrown the Faith of some.

Q. *Doth the Apostle any where express his Fears of this, as a thing that may happen to any number of People, who once truly received the Faith of Christ?*

Rom. A. Well, because of Unbelief they  
 11. 20. were

were broken off, and thou standest by Faith; be not High minded, but fear. Now, the Spirit speaketh expressely, that in the latter times some shall depart from the Faith, &c. For this cause, when I could no longer forbear, I sent to know your Faith, lest by some means the Tempter have tempted you, and our Labour be in vain.

1 Tim.

4. 1.

1 Thess.

3. 5.

*Q. What is the Apostle Peter's minde; does he judge that such as have known the right Way may forsake it?*

*A. Cursed Children, which have forsaken the Righteous Way, and are gone astray, following the Way of Balaam the Son of Bezor who loved the Ways of Unrighteousness; but was rebuked for his Iniquity; the dumb Ass speaking with Man's Voice, forbade the Madness of the Prophet. These are Wells without Water, Clouds that are carried with a Tempest, to whom the Mist of Darknes is reserved forever. For when they speak great swelling Words of Vanity, they allure through the Lust of the Flesh, through much Wantonness; those that were clean escaped from them who live in Error: For if after they have escaped the Pollution*

2 Pet. 2.

14. 15,

18, 20,

21, 22.

tions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again *entangled* therein and *overcome*, the latter End, is worse with them than the Beginning; for it had been better for them, not to have known the Way of Righteousness, than after they have *known* it, to *turn* from the Holy Commandment delivered unto them: But it is happened to them, according to the true Proverb, the Dog is turned to his Vomit, and the Sow that was washed to her wallowing in the Mire.

*Q. Gives he any Cautions to them that stand, as supposing they may also fall?*

2 Pet. *A. Ye therefore, Beloved, seeing ye*  
3. 17. *know these things before, beware, lest ye also being led away with the Error of the Wicked, fall from your own Steadfastness.*

*Q. May a man be truly a branch in Christ, or a real Member of his Body, and afterwards be cut of?*

John *A. If any man abide not in me, he is*  
15. 6. *cast forth, as a Branch, and is withered.*

*Q. May a Righteous man then depart from his Righteousness?*

*A. But when the Righteous man turneth*



turneth away from his Righteousness, Ezek. 18. 26. and commits Iniquity, and dyeth in them, & 33. 13. for his Iniquity that he hath done shall he dye.

*Q. May a Believer come to such a Condition in this Life, from which he cannot fall away ?*

*A.* Him that overcometh will I make a Rev. 3, Pillar in the Temple of my God, and 12. he shall go no more out ; and I will write upon him the Name of my God, and the name of the City of my God, which is New Jerusalem, who cometh down out of Heaven from my God; and will write upon him my New Name.

*Q. May such an one come to be assured that he is in this Condition?*

*A.* For I am perswaded, that neither Rom. 8. Death, nor Life; nor Angels, nor prin- 38, 39. cipalities, nor powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.

## CHAP. IX.

Concerning the *Church* and  
*Ministry.*

Question. **W**hat is the Church?

**1 Tim**  
**3. 15.** *A.* But if I tarry long,  
that thou mayest know how thou  
oughtest to behave thy self in the House  
of God, which is the Church of the li-  
ving God, *the Pillar and Ground of*  
*Truth.*

*Q. Who is the Head of the Church?*

**Col. 1.** *A.* Who hath delivered us from the  
**1. & 2.** Power of Darkneſs, and hath translated  
**1.** us into the Kingdom of his dear Son;  
and *he is the Head of the Body, the Church*  
from which all the Body by Joynts and  
Bands, having Nourishment ministred  
and knit together, encreaseth with the  
Encrease of God.

*Q. What kind of Persons make the  
Church?*

**1 Cor.** *A.* Them that are *sanctified* in Christ  
**1. 2.** Jesus. And the Lord added to the  
**Acts 2.** Church daily such as should be saved.  
**47.**

*Q. Hath*

*Q. Hath not Christ appointed any Officers in the Church for the Work of the Ministry?*

*A. Wherefore he saith, when he ascended up on high, he led Captivity Captive, and gave Gifts unto Men; and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers, for the perfecting of the Saints, for the Works of the Ministry, for the Edification of the Body of Christ.* Ephes. 4. 8, 11, 12.

*Q. What kind of Men should such as are Teachers and Overseers of the Church be?*

*A. A Bishop then must be Blameless, the Husband of one Wife, Vigilant, Sober, of good Behaviour, given to Hospitality, apt to Teach, not given to Wine, no Striker, not greedy of filthy Lucre; but Patient, not a Brawler, not Covetous, one that ruleth well his own House, having his Children in Subjection with all Gravity (for if a Man know not how to rule his own House, how shall he take Care of the Church of God) not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil: Moreover, he must have a good Report of them which are without, lest he* 1 Tim. 3. 2, 3, 4, 5, 6, 7.

he fall into Reproach, and the Snare of the Devil.

Tit. 1. For a Bishop must be *blameless*, as the  
7. 8, 9, Steward of God, *not self-willed*, *not soon*  
*angry*, *not given to Wine*, *no Striker*, *not*  
*given to filthy Lucre*, but a *lover of Hospi-*  
*talities*, a *lover of good Men*, *sober*, *just*, *holy*,  
*temperate*, holding fast the faithful word,  
as he hath been taught, that he may be a-  
ble by sound Doctrine, both to exhort  
and to convince the Gain-sayers.

*Q. What is incumbent upon such to do ?*

Act 20. 28. *A. Take heed therefore to your selves,*  
and to *all the Flock*, over which the holy  
Ghost hath made you Overseers, to feed  
the Church of God.

1 Pet. 5. 1, 2, 3. The Elders which are among you, I  
exhort, who am also an Elder, and a Wit-  
ness of the Sufferings of Christ, and also  
a Partaker of the Glory that shall be re-  
vealed ; *Feed the Flock of God* which is a-  
mong you, *taking the Oversight* thereof,  
not by Constraint, but willingly ; not for  
filthy Lucre, but of a ready Mind ; nei-  
ther as being Lords over God's Heri-  
tage, but being Ensamples to the Flock.

*Q. Though they be not to Lord over the*  
*Flock, yet is there not a Respect due to them*  
*in their Place ?*

*A. Let*

*A.* Let the Elders that rule well, be <sup>1. Tim.</sup> counted worthy of double Honour, <sup>5. 17.</sup> especially they who labour in the Word and Doctrine

*Q.* Albeit then among true Christians every one that beliveth is to have the Witness in himself, being perswaded in himself by the Spirit; yet is there not also a real Subjection to be to one another in the Lord?

*A.* The Spirits of the Prophets are <sup>1 Cor.</sup> subject to the Prophets. <sup>14. 32.</sup>

Obeys them that have the Rule over you, <sup>Heb. 13.</sup> and submit your selves; for they watch <sup>17.</sup> for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you.

And we beseech you, Brethren, to know <sup>1 Thes.</sup> them which labour among you, and are <sup>5. 12,</sup> over you in the Lord, and admonish you; <sup>13.</sup> and to esteem them very highly in Love, for their Works sake.

Likewise, ye younger, submit your <sup>1 Pet.</sup> selves unto the Elder; yea, all of you be <sup>5. 5.</sup> subject one to another, and be clothed with Humility; for God resisteth the Proud, and giveth Grace unto the Humble

*Q.* How ought true Teachers to minister in the Church?

*A.* As

2Pet. 4. *A.* As every Man hath received the  
 10, 11. Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. If any speak let him speak as the Oracles of God: If any Man minister let him do it as of the ability which God Giveth, that God in all Things may be glorified, through Jesus Christ.

*Q.* I perceive then, that every true Minister of the Church of Christ is to minister of the Gift and Grace of God which he hath received: But some are of the Judgment, that natural Wisdom or Parts, and human Learning are the Qualification, which are of absolute Necessity for a Minister, but Grace they judge not to be so absolutely necessary, but that one may be Minister without it; what saith the Scripture in this Case?

Tit. 1. *A.* A Bishop must be sober just, holy,  
 6, 8. temperate.

*Q.* Methinks it is impossible for a Man to be blameless, just, holy, sober and temperate without the Grace of God: So that if these Qualifications be absolutely necessary, then surely, that without which a Man cannot be so qualified, must be necessary also: But what saith the Scripture, as to the Necessity of Natural Wisdom and human Learning?

*A.* Where is the Wise? where is the Scribe?

Scribe ; where is the Disputer of this World ; hath not God made foolish the Wisdom of this World ; for after that in the Wisdom of God the World by Wisdom knew not God, it pleased God by the Foolishness of preaching, to save them that believe.

1 Cor.  
1. 20, 21.

*Q.* It seems then the Preachings of the true Ministers are not gathered together by wisdom and Learning: It hath been supposed that a Man must be greatly skilled in Learning to make a good Sermon, what is the Apostles judgment in the Case ?

*A.* For Christ sent me not to Baptize, but to preach the Gospel ; not with Wisdom of Words, lest the Cross of Christ should be made of none Effect.

1 Cor.  
1. 17.

And I was with you in Weakness, and in Fear, and in much Trembling, and my Speech and my Preaching was not with enticing Words of mans Wisdom, but in Demonstration of the Spirit and of Power, that your Faith should not stand in the Wisdom of Men, but in the Power of God.

1 Cor.  
2. 3, 4, 5.

*Q.* I perceive the Apostle layes far more stress upon the Demonstration and Power of the Spirit in a Preacher, then upon human literature ? ought Ministers then to preach

BIBL  
CANT.  
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A  
**CATECHISM**

AND 2. 75. 10  
**Confession of Faith,**

Approved of and Agreed unto by  
the *General Assembly* of the *Patriarchs*,  
*Prophets*, and *Apostles*, CHRIST himself  
chief *Speaker* In and Among them,

Which containeth a true and faithful Account  
of the Principles and Doctrines, which are most sure-  
ly believed by the Churches of Christ in *Great Brit-  
tain* and *Ireland*, who are reproachfully called by the  
Name of *Quakers*; yet are found in the one Faith  
with the *Primitive Church* and *Saints*, as is most clear-  
ly demonstrated by some plain Scripture Testimonies  
(without Consequences or Commentaries) which are  
here collected and inserted by way of Answer to a few  
weighty, yet easie and familiar Questions, fitted as  
well for the wisest and largest, as for the weakest  
and lowest Capacities.

To which is added, an *Expostulation*  
with, and Appeal to all other Professors.

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The Third Edition, Corrected and very much amended  
By R. B. a Servant of the Church of Christ.

---

*Search the Scriptures (or, ye search the Scriptures) for in them ye  
think ye have Eternal Life, and they are they which testify of  
me that ye might have Life, John 5. 39. 40..*

---

London, Printed for A. Sowle, at the Crooked-Billet in Holloway-  
Lane in Shoreditch; And sold at the sign of the Three Kyes  
in Nags-Head-Court; in Grace-Church-Street. 1699.



*as the Spirit teacheth them?*

2 Cor. 13. *A.* Also we speak not in the Words which Mans Wisdom teaches, but which the *holy Ghost* teacheth.

Acts 2. 4. And they were all *fill'd* with the holy Ghost, and began to speak as the Spirit gave them Utterance.

*Q.* Is it Christ then that speaketh in and through his Ministers?

Mat. 10. 20. *A.* For it is not ye that speak, but the Spirit of your Father, which speaketh in you.

Mark 13. 11. For it is not ye that speak, but the *holy Ghost*.

Luk. 12. 12. For the *holy Ghost* shall teach you in the same Hour what ye ought to say.

2 Cor. 13. 3. Since ye seek a Proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

*Q.* What is the Apostle's Mind of that human Learning, which some cry up so much, and think so needful in a Minister?

Col. 2. 3. *A.* Beware, lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, & not after Christ.

1 Tim. 6. 20. O Timothy, keep that which is committed to thy trust, avoiding prophane and vain Babling and Oppositions of Science, falsely so called.

*Q. Though true Ministers speak not by the natural Wisdom of Men; yet is their Testimony altogether void of Wisdom?*

*A. Howbeit, we speak Wisdom among them that are perfect; yet not the Wisdom of this World, nor of the Prince of this World that came to nought; but we speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World, to our Glory.*

*Q. What is the Reason that Man by his natural Wisdom is not capable to minister in the Things of God?*

*A. For what Man knoweth the Things of a Man, save the Spirit of a Man, which is in him? even so the Things of God knoweth no Man but the spirit of God: But the natural Man received not the Things of the Spirit of God; for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.*

*Q. These Scriptures do sufficiently hold forth, that the true Call to the Ministry is from God; that which maketh a Minister, is the Gift & Grace of God; that the true & effectual Preaching of a faithful Minister, is such, as is from the inward Teaching and Leading of the Spirit of God: But what say*

*the Scriptures touching the Maintenance of Ministers ?*

Gal. 6. 6. *A. Let him that is taught in the Word communicate unto him that teacheth in all good Things.*

1 Cor. 9. 11, 12, 13, 14. *If we have sown unto you spiritual Things, is it a great matter if we shall reap carnal Things ? If others be Partakers of*

*this Power over you, are not we rather ? Nevertheless, we have not used this Power, but suffer all Things, lest we should hinder the Gospel of Christ : Do ye not know, that they which minister about holy Things, live of the Things of the Temple ; and they which wait at the Altar, are partakers with the Altar ; even so hath the Lord ordain'd, that they which preach the Gospel, shall live of the Gospel. For the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the Corn ; and the Labourer is worthy of his Reward.*

1 Tim. 5. 18.

*Q. I perceive by these Scriptures, that there lyeth an Obligation upon the Saints, to help with outward Things such as truly minister unto them spiritual ; but this seems to be voluntary ; ought not therefore true Ministers to preach, whether they be sure of this or not ? What saith the Apostle of himself in this Case ? and what adviseth he others ?*

*A.*

A. But I have use none of these Things, <sup>1Cor.9:</sup>  
 neither have I written those thing, that it <sup>15, 16,</sup>  
 should be so done unto me, for it were <sup>17, 18.</sup>  
 better for me to dye, then that any Man  
 should make my Glorifying void; for  
 though I Preach the Gospel, I have no-  
 thing to glory of, for Necessity is laid up-  
 on me, yea, Wo is unto me if I preach not  
 the Gospel. For if I do this Thing willing-  
 ly I have a Reward, but if against my Will  
 a Dispensation of the Gospel is commit-  
 ted unto me, what is my Reward then? Ve-  
 rily, that when I Preach the Gospel, I make  
 the Gospel of Christ without Charge,  
 that I abuse not my Power in the Gospel.

I have coveted no mans Silver, or Gold, or  
 Apparel, yea, your selves know that these  
 Hands have ministred unto my Necessi-  
 ties, and to them that were with me. I  
 have shewed you all things, how that so  
 Labouring ye ought to support the weak,  
 and to remember the Works of the  
 Lord Jesus, how he said, It is more blessed  
 to give, than to receive.

Q. Its observable that the Apostle every  
 where makes special mention among the qua-  
 lifications of Teachers, that they be not gi-  
 ven to Filthy Lucre; What ought we then  
 to think of these Teachers as will not preach

Act. 20.

33, 34,

35.

without Hire ; yea, that will by Violence  
take from those who receive no Spirituals  
from them ? Are they like to be the Mini-  
sters of Christ ? or what else saith the Scrip-  
ture of such ?

Isa. 56. *A.* Yea, they are greedy Dogs, which  
11. can never have enough ; & they are Shep-  
herds that cannot understand ; they all  
look to their own Way, every one for  
his Gain from his Quarter.

Ezek. 34. *S*on of Man, Prophesie against the Shep-  
2, 3, 8. herds of Israel, Prophesie, and say unto  
them, Thus saith the Lord God unto the  
Shepherds, Wo to the Shepherds of Israel,  
that do feed themselves : Should not the  
Shepherds feed the Flock ? Ye eat the Fat,  
and ye cloath you with the Wooll, ye kill  
them that are feed, but ye feed not the  
Flock. As I live, saith the Lord God,  
Surely because my Flock became a Prey,  
and my Flock became Meat to every  
Beast of the Field, because there was no  
Shepherd ; Neither did my Shepherds  
search for my Flock ; but the Shepherds fed  
themselves, and fed not my Flock.

Mic. 3. *T*hus saith the Lord concerning the  
5, 11. Prophets that make my People Err, that  
bite with their Teeth, and cry Peace ; &  
he that puts not into their Mouthes, they  
even

even prepare War against him: The Heads thereof judge for Reward, & the Priests thereof Teach for Hire, & the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord amongst us, None Evil can come upon us.

*Q. These are plain Testimonies from the Prophets; Are there none such from the Apostles?*

*A. Perverse Disputings, of men of Corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness; from such with-draw thy self; But Godliness with Contentment is great Gain; For we brought nothing into the World, and its certain we can carry nothing out; & having Food and Rayment, let us therewith be content. But they that will be Rich, fall into Temptation and a Snare, & into many foolish & hurtful Lusts, which drown them in Destruction and Perdition; For the Love of Money is the Root of all Evil, which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows. For Men shall be Lovers of their own selves, covetous, Boasters, Proud, Blasphemers, disobedient to Parents, Unthankful, Unholy.*

1 Tim. 6. 5, 6, 7, 8, 9, 10.  
2 Tim. 2. 3.  
F 4 For

Tit. 1. For there are many unruly and vain  
 10, 11 Talkers & Deceivers, especially they of  
 the Circumcision, *whose Mouthes* must be  
*stop'd*; who subvert whole Houses, teach-  
 ing things *which they ought not* for Filthy  
 Lucre's sake.

2Pet. 2. But there were False Prophets also  
 1, 2; 3, among the People, even as there shall be  
 14, 15. False Teachers among you, who privately  
 shall bring in Damnable Heresies, even  
 denying the Lord that bought them, and  
 bring upon themselves swift Destruction:  
 And many shall follow their Pernicious  
 Ways, by reason of whom the way of  
 Truth shall be Evil-spoken of. And  
 through Covetousness shall they with  
 feigned Words make Merchandize of  
 you; whose Judgment now of a long time  
 lingereth not, & their Damnation slum-  
 bereth not: Having Eyes full of Adul-  
 tery, and that cannot cease from Sin, be-  
 guiling unstable Souls; an Heart they have  
 exercised with Coverous practices. Cursed  
 Children, which have forsaken the Right  
 Way, and are gone astray, following the  
 way of Balaam, the Son of Bozor who lo-  
 ved the Waves of Unrighteousness.

Wo unto them; for they have gone in  
 the Way of Cain, and run greedily after  
 the

the Error of *Balaam* for Reward, and per- *Full*  
 rished in the Gain-saying of *Corah*: These *11, 12.*  
 are Murmurers, Complainers, walking  
 after their own Lust; and their Mouth  
 speaketh Great Swelling Words, having  
*mens Persons in Admiration* because of  
 Advantage.

*Q.* Ought there to be any Order in the  
 Church of God?

*A.* Let all things be done decently, and  
 in Order.

*1 Cor.*

*Q.* What Good Order is prescribed in the  
 Church concerning Preachers? Is it fit that  
 only one or two speak, or many more, if moved  
 thereto?

*14. 42.*

*A.* If any thing be revealed to another  
 that sitteth by, let the first hold his Peace; *1 Cor.*  
 For ye may all prophesie one by one, that all *14. 30.*  
 may learn, and that all may be comforted. *31. 32.*  
 And the Spirit of the Prophets are sub- *33.*  
 ject to the Prophets; for God is not the  
 author of Confusion, but of Peace, as in  
 all the Church of the Saints.

*Q.* Is there any Promise that Daughters  
 as well as Sons shall Propheſie under the  
 oſpel?

*A.* And it shall come to pass afterwards, *Joel 2.*  
 that I will pour out of my Spirit upon all *28.*  
 flesh, and your Sons and your Daughters  
 shall



shall prophesie; your old Men shall dream Dreams, your Young Men shall see Visions.

*Q. Is that Promise fulfilled, and to be fulfilled?*

*Acts 16.* *A.* But this is that which was spoken by the Prophet Joel, & it shall come to pass in the last dayes (saith God) I will pour out my Spirit upon all Flesh. and your Sons and your Daughters shall prophesie; and your Young men shall see Visions, and your Old Men shall dream Dreams.

*Q. Is there any such Instance of old in the Scripture*

*Acts 21.* *A.* And the same Man had four Daughters, Virgins, which did prophesie.

*Q. But may all Women speak; or are any commanded to keep Silence in the Church*

*1 Cor.* *A.* Let your Women keep Silence in the Church; for it is not permitted unto them to speak; but they are commanded to be under Obedience, as also saith the Law. And if they will learn any thing, let them ask their Husbands at Home, for it is a Shame for Women to speak in the Church.

*1 Tim.* Let the Woman learn in Silence with, all Subjection. But I suffer not a Woman to teach, or usurp Authority over the Man; but to be in Silence.

*Q. The*

*Q.* The first of these seems only to relate to Women that have Husbands; What comes of them that have none? The second speaks nothing of the Church, but only that she ought not to usurp Authority over the Man? Hath this no Limitation? Doth not the same Apostle give Directions how Women that speak should behave themselves in the Church?

*A.* Every man Praying or Propheying, having his Head covered, dishonoureth his Head: But every Woman that Prayeth or Prophecieth with her Head uncovered, dishonoureth her Head; for that is even all one as if she were shaven.

1 Cor.  
11. 35.

## CHAP. X.

### Concerning Worship.

*Question,* **W**hat is the Worship that is Acceptable to God?

*A.* But the Hour cometh, and now is, when the True Worshipers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

John 4:  
23, 24.

*Q.*

*Q. Seeing Prayer is a part of worship ;  
when ought we to Pray ?*

*Luk. 18. 1. A. And he spake a Parable unto them  
to this End, That men ought alwayes to  
pray, and not to faint.*

*1 Thes. 5. 17. Pray without ceasing.*

*Q. Hath God no respect to the Manner  
of Calling upon him ?*

*Rom. 10. 12. For there is no Difference between the  
Jew and the Greek ; for the same Lord  
over all is rich unto all that call upon him.*

*Q. Loth God hear the Prayers of all that  
call upon him ?*

*Ps. 145. 18. A. The Lord is nigh unto all them  
that call upon him, to all that call upon  
him in Truth.*

*Prov. 15. 29. The Lord is far from the Wicked ;  
but he hears the Prayer of the Righteous.*

*John 9. 38. Now we know, that God heareth not  
Sinners ; but if any man be a Worshipper  
of God, and doth his Will, him he hear-  
eth.*

*1 John 5. 14. And this is the Confidence that  
we have in him that if we ask any thing  
according to his Will, he heareth us.*

*Q. After what Manner doth the Apostle  
then declare he will Pray ?*

*A. What is it then ? I will pray with  
the Spirit, and I will pray with the Un-  
derstanding*

derstanding also; I will sing with the Spirit, and I will sing with the Understanding also. 1 Cor. 14. 15

*Q. Must we then pray alwayes in the Spirit?*

*A. Praying alwayes, with all Prayer and Supplication in the Spirit, and Watching hereunto with all Perseverance and Supplication for all Saints. Ephes. 6. 18.*

*Q. Since we are command d to pray alwayes in it, can we do it of our selves without the Help thereof?*

*A. Likewise the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought; but the Spirit it self maketh Intercession for us with Groanings which cannot be uttered. And he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God. Rom. 8. 26, 27.*

*Q. I perceive, that without the Leadings and Help of the Spirit, Prayers are altogether unprofitable; may not a man truly utter these things that are Spiritual, without the Spirits Assistance?*

*A. Wherefore I give you to understand that no man speaking by the Spirit of Cod, 1 Cor.*

God, calleth Jesus *Accursed*; and that no man can say, that Jesus is the Lord but by the Holy Ghost.

*Q.* That is strange : It seems the Spirit is much more necessary than many called Christians suppose it to be ; some of which can scarce give a good Account, whether they have it, or want it : But if a man speak things true upon the Matter, are they not true as from him, if spoken without the Spirit ?

*Jer. 5. 2.* *A.* And though they say, The Lord liveth, surely they swear falsely.

*Q.* It is apparent from all these Scriptures, that the True Worship of God is in Spirit ; and as it is not limited to a certain place, neither to any certain time, what shall we think of them that plead for the Observation of certain Dayes ?

*Gal. 4.* *A.* But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage ? Ye observe Dayes and Moneths, and Times, and Years ; I am afraid of you, lest I have bestowed upon you Labour in vain.

*Col. 2.* Let no man therefore judge you in Meat or Drink, or in respect of an Holy Day, of your Prospe-  
16, 17. Days, of your Prospe-  
ngs wh

Day, or of the New Moon, or of the Sabbath Day, which are a Shadow of things to come; but the Body is of Christ.

*Q. Seeing it is so, may not some Christians as lawfully esteem all Dayes alike, as others may esteem some Dayes above another? What Rule giveth the Apostle in this Case?*

*A. One man esteemeth one Day above another, another esteemeth every Day alike; let every man be fully perswaded in his own Mind: He that regardeth a Day, regardeth it unto the Lord: and he that regardeth not the Day, to the Lord, he doth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord, he eateth not, and giveth God Thanks.* Rom. 14. 5, 6.

*Q. But is it not convenient and necessary, that there be a Day set a part to Meet and Worship God in? Did not the Apostles and Primitive Christians use to meet upon the First Day of the Week, to make their Collections, and to Worship?*

*A. Now concerning the collection for the Saints, as I have given Order to the Churches of Galatia, even so do ye upon the First Day of the week: Let every one of you lay by him in store, as God hath prosper'd him, that there be no Gatherings when I come.* 1 Cor. 16. 1.

C H A P.

## CHAP. XI.

Concerning *Baptism*, and  
*Bread and Wine*.

Question. **H**ow many *BAPTISMS* are there ?

A. One Lord, One Faith, One *Baptism*,

Q. *What is this Baptism ?*

A. The like Figure, whereunto even  
Ephes. 4. 5. *Baptism* doth now save us : not the put-  
1 Pet. 3. 21, 22. ting away the Filth of the Flesh ; but the  
Answer of a good Conscience towards God,  
by the Resurrection of Jesus Christ, who is  
gone into Heaven, and is on the Right  
Hand of God, Angels, and Authorities,  
and Powers, being made subject unto  
him.

Q. *What saith John the Baptist of Christs  
Baptism ? how distinguisheth he it from his.*

A. I indeed baptize you with Water  
unto Repentance ; but he that cometh  
after me, is Mightier then I, whose Shoes  
I am not worthy to bear, he shall baptize  
Mat. 3. 11. you with the *Holy Ghost* and with Fire.

Q. *Doth not Christ so distinguish it also ?*

A. And

**A.** And being assembled together with <sup>Acts 1.</sup> them, commanded them that they should <sup>4. 2.</sup> not depart from *Jerusalem*; but wait for the promise of the Father, which saith he, ye have heard of me: For *John* truly baptized with Water; but ye shall be baptized with the *Holy Ghost*, not many days hence.

**Q.** Doth not the *Apostle Peter* observe this? <sup>Acts 11.</sup>

**A.** And as I began to speak, the *Holy Ghost* fell on them, as on us at the Beginning; Then remembered I the Word of the Lord, how, that he said, *John* indeed baptized with Water, but ye shall be baptized with the *Holy Ghost*. <sup>15, 16.</sup>

**Q.** Then it seems *John's Baptism* must pass away, that *Christ's* may take place; because *John* must decrease, that *Christ* may increase?

**A.** He must increase, but I must decrease. <sup>John. 3b. 3c.</sup>

**Q.** I perceive then, many may be sprinkled with and dipped and baptized in Water, and yet not truly baptized with the *Baptism of Christ*? What are the real Effects in such as are truly baptized with the *Baptism of Christ*?

**A.** Know ye not, that so many of us



Rom. 6. as were baptized into Jesus Christ, were  
 3, 4. baptized into his Death? Therefore we  
 are buried with him by Baptism into  
 Death, that like as Christ was raised up  
 from the Dead by the Glory of the Fa-  
 ther, even so we also should walk in New-  
 ness of Life.

Gal. 2. For as many of you as have been bap-  
 27. tized into Christ, have put on Christ.

Col. 2. Buried with him in Baptism, wherein  
 12. also ye are risen with him, through the  
 Faith of the Operation of God, who  
 hath raised him from the Dead.

Q. I perceive there was a Baptism of  
 Water, which was John's Baptism, and  
 therefore by John himself con-tradistingui-  
 shed from Christ's: Was there not likewise  
 something of the like nature appointed by  
 Christ to his Disciples, of eating Bread, and  
 drinking Wine in Remembrance of him?

A. For I have received of the Lord  
 1 Cor. that which also I have delivered unto  
 11. 23. you, that the Lord Jesus, the same Night  
 24, 25. in which he was betrayed, took Bread  
 & when he had given thanks, he brake it  
 and said, Take, eat; this is my Body which  
 is broken for you; this do in Remem-  
 brance of me. After the same manner also  
 so he took the Cup, when he had supped  
 saying

were saying, This Cup is the New Testament  
in my Blood; *This do ye, as oft as ye drink*  
it, in Remembrance of me.

Q. *How long was this to continue?*

A. For, *as often as ye eat this Bread,*  
and drink this Cup, ye do shew the Lord's  
Death till he come. 1 Cor. 11. 26.

Q. *Did Christ promise to come again to*  
*his Disciples?*

A. I will not leave you Comfortless;  
*I will come to you.* Jesus answered, and Joh. 14.  
said unto him, If a man love me, he will 18, 23.  
keep my Words; and my Father will  
love him, and we will come unto him and  
make our Abode with him.

Q. *Was this an Inward Coming?*

A. At that Day ye shall know, that I  
am in my Father, and ye in me, and I in Joh. 14.  
you. 20.

Q. *But it would seem this was even practi-*  
*fied by the Church of Corinth, after Christ*  
*was come inwardly; was it so that there*  
*were certain Appointments positively com-*  
*manded, yea, and Zealously and Conscien-*  
*tiously practised by the Saints of Old, which*  
*were not of perpetual Continuance, nor yet*  
*now needful to be practised in the Church?*

A. If then your Lord and Master have Joh. 13.  
washed your Feet, ye also ought to wash 14, 15.

one another's Feet, For I have given you an Example, *that ye should do as I have done to you.*

Acts 15.  
28, 29,

For it seemed good the Holy Ghost and to us, to lay upon you no greater Burden than these necessary things, That ye *abstain from Meats offered to Idols, and from Blood, and from things strangled, and from Fornication*; from which if ye keep your selves, ye shall do will; farewel.

Jam. 5.  
14.

Is any man sick among you, let him call for the Elders of the Church, and let them *pray over him, anointing him with Oyl in the Name of the Lord.*

Q. *These commands are no less positive than the other, yea, some of them are asserted as the very Sense of the Holy Ghost, as no less necessary then abstaining from Fornication; and yet the generality of Protestants have laid them aside, as not of perpetual Continuance: But what other Scriptures are there, to shew that it is not Necessary, that of Bread and Wine to Continue?*

Rom. 14.  
17.

A. For the Kingdom of God is not *Meat and Drink*; but Righteousness, and Peace, and Joy in the Holy Ghost

Col. 2.  
16, 20,  
21, 22.

Let no man therefore judge you in *meat or in Drink*, or in respect of an Holy Day, or of the New Moon or of the Sabbath both

both Days : Wherefore if ye be dead with Christ from the *Rudiments* of the World, why, as though living in the World, are ye *subject* to *Ordinances* ( *touch not, taste not, handle not, which all are to perish with the Using* ) after the Commandments and Doctrines of Man ?

*Q. These Scriptures are very plain, and say as much for the abolishing of this, as to any Necessary, as ought can be alledged for the former : But what is the Bread then wherewith the Saints are to be nourished ?*

*A. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that Bread from Heaven ; but my Father giveth you the True Bread from Heaven, for the Bread of God is he which comes down from Heaven, and giveth Life unto the World. Then said they unto him, Lord, evermore give us this Bread ? And Jesus said unto them, I am the Bread of Life ; he that cometh to me, shall never Hunger ; and he that believeth on me, shall never Thirst. I am that Bread of Life : Your Fathers did eat Manna in the Wilderness, and are Dead ; This is the Bread Which cometh down from Heaven, that a man may eat thereof, and not dye. I am the Living Bread which came down from Heaven ;*

Heaven; If any man eat of this Bread,  
 he shall live forever: and the Bread that  
 I will give him, *is my Flesh*, which I will  
 give for the Life of the World. The  
 Jews therefore strove amongst them-  
 selves, saying, How can this man give us  
 his Flesh to eat? Then Jesus said unto  
 them, Verily, verily, I say unto you,  
 Except ye eat the *Flesh of the Son of Man*,  
 and drink his Blood, ye have no Life in  
 you: Whoso eateth my Flesh, and drink-  
 eth my Blood, hath Eternal Life, and  
 will raise him up at the Last Day; For my  
*Flesh is Meat indeed, and my Blood is*  
*Drink indeed.* He that eateth my Flesh and  
 drinketh my Blood, dwelleth in me, and  
 I in him. As the Living Father hath sent  
 me, and I live by the Father, so he that  
 eateth me, even he shall live by me. This  
 is that Bread which came down from  
 Heaven; not as your Fathers did eat  
 Manna, and are dead: He that eateth of  
 this Bread shall live forever.

John 6.

32, 33,

34, 35,

48, 49,

50, 51,

52, 53,

54, 55,

56, 57,

58.

 CHAN Quak  
 there  
 A

## CHAP. XII.

Concerning the *Life of a Christian* in general, *what* and *how* it ought to be in this World.

Question. **W**HAT is True RELIGION?

A. Pure Religion and Undeiled is this, *To visit the Fatherless and the Widow in their Affliction, and to keep himself unspotted from the World.* Jam. 1. 27.

Q. What is required of man?

A. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but *to do justly, and to love Mercy, and to walk humbly with thy God?* Mich. 6. 8.

But to this man will I look, even to him that is pure, and of a contrite Spirit, and trembles at my Word. Isa. 66. 2.

Q. Doth God then require People to be Quakers, to tremble at his Word? was there any such among the Saints of old?

A. Then were assembled unto me even-ry 4.

Heaven; If any man eat of this Bread  
 he shall live forever: and the Bread that  
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 give for the Life of the World. The  
 Jews therefore strove amongst them  
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 and drink his *Blood*, ye have no Life in  
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 eth my *Blood*, hath Eternal Life, and  
 will raise him up at the Last Day; For my  
*Flesh* is *Meat* indeed, and my *Blood* is  
*Drink* indeed. He that eateth my *Flesh* and  
 drinketh my *Blood*, dwelleth in me, and  
 I in him. As the Living Father hath sent  
 me, and I live by the Father, so he that  
 eateth me, even he shall live by me. This  
 is that Bread which came down from  
 Heaven; not as your Fathers did eat  
 Manna, and are dead: He that eateth of  
 this Bread shall live forever.

John 6.  
 32, 33.  
 34, 35.  
 48, 49.  
 50, 51.  
 52, 53.  
 54, 55.  
 56, 57.  
 58.

CHAM Quaker  
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Q. Doth God then require People to be  
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there any such among the Saints of old?

A. Then were assembled unto me eve- Ezra 9.  
ry 4.



ry one that trembled at the Words of the  
 Ezra 10. God of Israel. Now therefore let  
 3. make a Covenant with our God, to put  
 away all the Wives, and such as are born  
 of them, according to the Counsel of my  
 Lord; and of those that tremble at the  
 Commandment of our God.

*Q. It seems Ezra loved well, and had a  
 high Esteem of Quakers, since he would  
 have their Counsel followed: Do any other  
 of the Prophets point out Quakers or Trem-  
 blers, as God's People?*

Isa. 66.  
 5. *A. Hear the Word of the Lord, ye  
 that tremble at his Word: Your Brethren  
 that hated you, that cast you out for my  
 Names sake, said, Let the Lord be glori-  
 fied; but he shall appear to your Joy,  
 and they shall be ashamed. And it shall*

Jer. 33.  
 9. *be to me a Name of Joy, a Praise and an  
 Honour before all the Nations of the first  
 Earth, which shall hear all the good  
 that I do unto them, and they shall fear  
 and tremble, for all the Goodness and for  
 all the Prosperity that I procure unto it.*

*Q. The Prophets promise good Things  
 there to Quakers; what becometh of these  
 that tremble not, and are not such?*

Jer. 5.  
 21, 22. *A. Hear now this, O foolish People!  
 and without Understanding, which have  
 Eyes,*

of th Eyes, and see not, which have Ears, and  
et u Hear not, fear ye not me? faith the  
o pu Lord; with ye not tremble at my Pre-  
bor fence, &c?

of my Q. Are then all God's Children Qua-  
at the kers? and are we commanded to quake or  
had tremble, in order to our Salvation, both un-  
would der the Law, and now under the Gospel?

other A. Serve the Lord with fear, and re- Psal. 2,  
rem joyce with trembling. I make a Decree, 11.  
d, ye that in every Dominion of my Kingdom, Dan. 6,  
thre Men fear and tremble before the God of 26.  
or my Daniel; for he is the living God, and Phil. 2,  
glori steadfast forever. Work out your own 12.  
Joy Salvation with Fear and Trembling.

Q. What be the chief commandments?

A. Thou shalt love the Lord thy God Mat. 22,  
shall with all thy Heart, and with all thy Soul, 37, 38,  
nd an and with all thy Mind: This is the 39, 40.  
the first and great Commandment; and the  
good second is like unto it, Thou shalt love  
fear thy Neighbour as thy self: On these two  
d for Commandments hang all the Law and  
o it. Prophets.

Q. What ought a Christian to seek after  
the first Place?

A. Seek ye first the Kingdom of God Mat. 6,  
ple! and his Righteousness, and all these 32.  
have things shall be added unto you.

Eyes, Q. How

*Q. How ought Christians to behave themselves in this World?*

*1 Cor. 7. 29. 30. 31. A. But this I say, Brethren, the Time is short: It remaineth, That both they that have Wives, be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they Possessed not; and they that use this World, as not abusing it; for the Fashion of this World passeth away.*

*Q. What saith the Apostle Paul further, as that which is fit for Christian Men and Women to be found in?*

*1 Tim. 2. 8. 9. 10. A. I Will therefore, that Men Pray every where, lifting up holy Hands without Wrath and Doubting: In like Manner also, that Women adorn themselves in modest Apparel, with shamefastness and Sobriety; not with broidered Hair, or Gold, or Pearls, or costly Array; but (which becometh Women professing Godliness) with good Works.*

*Q. I observe, the Apostle is much against the Vanity and Superfluity of Cloathes among Christians; what saith Peter to this?*

*1 Pet. 3. 3. 4. A. Whose Adorning, let it not be that outward adorning of Plating the Hair,*

Hair, of wearing of Gold, or of putting on of Apparel: But let it be the hidden Man of the Heart, in that which is not corruptible; even, the Ornament of a meek quiet Spirit, which is in the Sight of God of great Price.

*Q. The Apostle is very plain there; but what saith the Scriptures, as to Respect of Persons among Christians?*

*A. My Brethren, have not the Faith* Jam. 2.  
*of our Lord Jesus Christ, the Lord of* 1, 2, 3,  
*Glory, with Respect of Persons:* 4, 5, 6,  
*For if* 7, 8, 9.  
there come unto your Assembly a man with a Gold Ring in goodly Apparel; and there come in also a poor Man in vile Rayment; and ye have Respect to him that weareth the gay Cloathing, and say unto him, sit thou here in a good Place; and say to the poor, stand thou there, or sit here under my Foot-stool: Are ye not then *partial* in your selves, and are become Judges of evil Thoughts? Harken my beloved Brethren; hath not God chosen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him; but ye have despised the Poor. Do not rich men oppress you and draw you before the Judgment seat? Do they not blaspheme that worthy Name

Name by the which ye are called ? If ye fulfil the royal Law according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well ; but if ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors.

*Q. Though that be indeed sufficient to reprove the different Ranks among Christians upon the Account of Riches or Birth : yet is there not a relative Respect among Christians, as betwixt Master and Servants : What Admonitions gives the Apostle in this Case ?*

Ephes. 6. A. Servants, be Obedient to them that  
5, 6, 7, are your Masters, according to the  
8, 9. Flesh, with Fear and Trembling, in Singleness of your Heart, as unto Christ, not with Eye-Service, as Men-Pleasers ; but as the Servants of Christ, doing the Will of God from the Heart ; with Good-will doing service ; as to the Lord, and not to Men ; knowing that whatsoever good Thing any Man doth, the same shall he receive of the Lord, whether he be bound or free. And ye Masters, do the same Things unto them, forbearing Threatning, knowing that your Master also is in Heaven ; neither is there

If there Respect of Persons with him.

Servants, *obey in all things* your Masters according to the Flesh; not with Eye-Service, as Men-pleasers, but in *Singleness of Heart*, fearing God. And whatsoever ye do, do it *heartily*, as to the Lord, and not unto men, knowing, that of the Lord ye shall receive the Reward of the Inheritance; for ye serve the Lord Christ: But he that doth Wrong shall receive for the Wrong which he hath done; and there is no Respect of Persons. Masters, give unto your Servants that which is *just and equal*, knowing that ye also have a Master in the Heaven. Let as many Servants as are under the Yoak count their own Masters *worthy of all Honour*, that the Name of God and his Doctrine be not blasphemed: And they that have believing Masters, let them not *despise* them, because they are Lord, Brethren; but rather do them Service, because they are faithful and beloved, the Partakers of the Benefit; these things teach and exhort. Exhort Servants to be *obedient unto their own Masters*, and to please them well in all Things; not answering again, not purloining; but shewing all good Fidelity, that they may adorn

Col. 3.  
22, 23,  
24, 25.

Col. 4.  
1.

1 Tim. 6.  
1, 2.

Tit. 2.  
9, 10.

adorn the Doctrine of God in all Things.

1 Pet. 2. Servants, be *subject* to your Masters with  
 18, 19, all *Fear*; not only to the good and gen-  
 20, 21. tile, but also to the froward; for this is  
 Thank-worthy, if a Man for Conscience  
 towards God endure Griefs, suffering  
 wrongfully; For what Glory is it, if  
 when ye be buffeted for your Faults, ye  
 shall take it patiently; but if when ye do  
 well, and suffer for it, ye take it patiently,  
 this is acceptable with God; for even  
 hereunto were ye called, because Christ  
 also suffered for us, leaving us an  
 Example, that ye should follow his  
 Steps.

*Q. What good Admonitions gives the  
 Scripture as to the Relation betwixt Parents  
 and Children?*

Eph. 6. A. Children, obey your Parents in the Lord;  
 1, 2, 3, for this is right: honour thy Father  
 4. and thy Mother ( which is the first Com-  
 mandment with Promise ) that it may be  
 well with thee, and thou may'st live long  
 on the Earth. And ye Fathers, provoke  
 not your Children to Wrath; but bring  
 them up in the Nurture and Admonition  
 of the Lord. Children, obey your Parents  
 in all Things; for this is well-pleasing  
 to the Lord, Fathers provoke not your  
 Children to Anger, lest they be discouraged.

*Q. What*

*Q. What between Husbands and Wives?*

*A. Wives, submit your selves unto* Ephes. 5, 22,  
*your own Husbands, as unto the Lord;* 23, 24,  
*for the Husband is the Head of the* 25, 28,  
*Wife, even as Christ is the Head of the* 31, 33,  
*Church, and he is the Saviour of the*  
*Body: Therefore, as the Church is sub-*  
*ject unto Christ; so let the Wives be to*  
*their own Husbands in every thing;*  
*Husbands, love your Wives, even as Christ*  
*lov'd the Church and gave himself for it,*  
*so ought men to love their own Wives as*  
*their own Bodies: he that loveth his*  
*Wife, loveth himself; for this Cause*  
*shall a Man leave his Father and Mother,*  
*and shall be joyned unto his Wife, and*  
*they two shall be one Flesh: Neverthe-*  
*less, let every one of you in particular so*  
*love his Wife even as himself; and the*  
*Wife see that she reverence her Husband.* Col. 3,  
*Husbands, love your Wives, and be not* 19.  
*boister against them: Likewise ye Wives,* 1 Pet.  
*be subject to your own Husbands, that if* 3, 1, 2,  
*any obey not the Word, they also may* 7.  
*be won by the Con-*  
*versation of the Wives, while they be-*  
*hold your Chaste Conversation coupled*  
*with Fear. Likewise ye Husbands, dwell*  
*with them according to Knowledge, gi-*  
*ving Honour unto the Wife, as unto the*  
*weaker.*



weaker Vessel, and as being Heirs to We  
gether of the Grace of Life, that you put  
Prayers be not hindered. love

Q. *What is the Armour of a true Christian? and wherein ought he to wrestle?* altet

A. Put on the whole Armour of God God  
Ephes. 6. 11, that ye may be able to stand against the Tho  
12, 13, Wiles of the Devil; for we wrestle no Q  
14, 15, against Flesh and Blood; but against Chr  
16, 17, Principalities, against Powers, against A  
the Rulers of the Darkness of this World with  
against spiritual Wickedness in high him  
Places; wherefore take unto you the Wor  
whole Armour of God, that ye may be able f ye  
to withstand in the evil Day, and having your  
done all, to stand. Stand therefore, ha he T  
ving your Loin's girt about with Truth from  
and having on the Breast-Plate of Righte milish  
ousness, and your Feet shod with the here  
Preparation of the Gospel of Peace; above But  
all, taking the Shield of Faith, where first  
with ye shall be able to quench all the entre  
fiery Darts of the Wicked One; and with  
take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God's for

Q. *What are Christians Weapons? and for what End?* may blon Q

A. For though we walk in the Flesh, from  
2 Cor. 10. 34, do not war after the Flesh; for the Wea A  
5. pons

Weapons of our Warfare are not carnal,  
 you but *mighty through God*, to the pulling  
 down of strong Holds, casting down ima-  
 ginations and every high thing, that ex-  
 alteth it self against the Knowledge of  
 God; and bringing in to Captivity every  
 Thought to the Obedience of Christ.

Q. Ought Strife and Envy to be among  
 Christians?

A. Who is a wise Man, and endued *Jam. 3.*  
 with Knowledge amongst you? Let *13, 14,*  
 him shew out of a good Conversation his *15, 16,*  
 Works with *Meekness of Wisdom*: But *17, 18.*  
 if ye have bitter Envy and strife in  
 your Hearts, glory not, and lie not against  
 the Truth: *This Wisdom descends not*  
*from above*; but is *Earthly, Sensual, De-*  
*vilish*; for where Envy and Strife is,  
 there is *Confusion* and every *evil Work*:  
 But the Wisdom that is from above, is  
 first pure, then peaceable and easie to be  
 entreated, full of Mercy and good Fruits,  
 and without Partiality, and without Hypo-  
 crisie: And the Fruit of Righteousness  
 is sown in Peace of them that make  
 Peace.

Q. Ought War to be among Christians?  
 From whence proceed they?

A. From whence come Wars and Fight- *Jam. 4.*  
 ings *1, 2.*

things among you? Come they not hence, *even from your Lusts*, that war in your Members: Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

*Q. What saith Christ, even of defence into five War?*

*A. But I say unto you, that ye resist not Evil; but whosoever shall smite thee on thy right Cheek, turn to him the other also. But I say unto you which hear, Love your Enemies; do good to them which hate you; bless them that curse you, and pray for them which despitefully use thee, you; and unto him that smiteth thee on the one Cheek, offer also the other; and unto him that taketh away thy Cloak, forbear not to take thy Coat also.*

*Q. What saith the Apostles?*

*A. Recompence to no Man Evil for Evil, or Railing for Railing; but contrary-wise Blessing; knowing that ye are thereunto called, that ye should inherit a Blessing. See that none render Evil for Evil unto any Man; but ever follow that which is good, both among your selves, and to all Men.*

*Q. Is it lawful of Old to Swear; and*

not an Oath for Confirmation was to them an  
 end of all strife: Is it not Lawful for  
 not Christians also to Swear?

Ans. A. Again, ye have heard, that it hath Mat. 5.  
 been said by them of old time, Thou shalt 33, 34.  
 not forswear thy self; but shalt perform 35, 36.  
 unto the Lord thine Oaths: But I say un- 37.

to you, Swear not at all, neither by Heaven,  
 nor it is Gods Throne: not by the Earth,  
 nor it is his Foot-stool; neither by Jeru-  
 salem, for it is the City of the great King;  
 neither shalt thou swear by thy Head, be-  
 cause thou canst not make one Hair white  
 and black; but let your Communication be  
 Yea, Yea; Nay, Nay; for whatsoever is Jam. 5.  
 more than these cometh of Evil. But 12.

and above all things my Brethren, Swear not,  
 neither by Heaven, neither by the Earth,  
 neither by any other Oath; but let your  
 Yea be Yea, and your Nay, Nay, lest ye  
 fall into Condemnation.

Q. It is fit for Christians or Believers to  
 receive Carnal and Worldly Honour one  
 from another?

Ans. A. How can ye believe which receive Joh. 5.  
 Honour one of another, and seek not the 44.  
 Honour that cometh from God only.

Q. Doth God allow us to give flattering  
 words to Men?

Job 32. *A. Let me not, I pray you, accept an*  
 21, 22. *Man's Person: neither let me give flatter*  
*ing Titles unto Man; for I know ne*  
*to give flattering Titles, in so doing m*  
*Maker would soon take me away.*

*Q. What should we say to such as quarrel*  
*us for speaking proper sound Words, a*  
*Thou to one, You to many; which is Chri*  
*and the Saints Language in the Scripture?*

*A. If any Man teach otherwise, and*  
 1 Tim. *consent not to wholesome Words, eve*  
 6. 3, 4. *the Words of our Lord Jesus Christ, and*  
*to the Doctrine which is according to*  
*Godliness, he is proud; knowing nothing*  
*but doting about Questions and Strifes of*  
*Words, whereof cometh Envy, Strife*  
*Railings, Evil Surmisings. Hold fast*  
 2 Tim. *the Form of sound Words, which thou*  
 1. 13. *hast heard of me in Faith and Love*  
*which is in Christ Jesus.*

*Q. What is the great Commandment gi*  
*ven by Christ to his Disciples, as that which*  
*even declareth them to be such, and is al*  
*pressed by his Apostles?*

*A. A new Commandment I give unto*  
 Joh. 13. *you, that ye love one another: as I have*  
 34. 35. *loved you, that ye also love one another*  
 & 15. *by this shall all men know that ye are my*  
 12. 17. *Disciples, if ye have Love to one another.*

This

( III )

This is my Commandment, that ye love one another, as I have loved you: These things I command you, that ye love one another. Be ye therefore Followers of God, as dear Children; and walk in Love, as Christ also hath loved us, and hath given himself for us an Offering and a Sacrifice to God, for a sweet smelling Savour. / If any Man say, I love God, and hateth his Brother, *he is a Liar*; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he who loveth God, loveth his Brother also.

Q. *Is Humility very needful to Christians? what like must we be ere we can enter the Kingdom?*

A. And said, verily, verily, I say unto you, Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven; whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven.

Q. *Ought Christians to lord over one another? What Rule giveth Christ in this Case?*

A. But Jesus called them unto him, and said, Ye know that the Princes of the Gentiles exercise Dominion over them;

and they that are great, exercise Authority upon them: but *It shall not be so among you*; but whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your Servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.

Q. How then are Christians in this World?

A. Behold, I send you forth, as Sheep in the midst of Wolves, be ye therefore wise as Serpents, and harmless as Doves. Go your ways; behold, I send you forth as Lambs among Wolves.

Q. Are we then to expect Afflictions and Persecutions here?

A. And ye shall be hated of all Men for my Names sake; but he that endureth to the End shall be saved. And ye shall be hated of all Men for my Names sake. If the World hate you, ye know that it hated me before it hated you: if ye were of the World, the World would love his own; but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. These things I have spoken unto you, that ye might have Peace; in the World ye shall have

Author *ve Tribulation; but be of good Cheer, I  
so *ave overcome the World. And all that  
great *ill live Godly in Christ Jesus, shall suffer* <sup>2 Tim. 3.  
12.</sup>  
nister *ersecution.***

g you *Q. Ought we then to fear Persecution?*

ie Soc *A. Fear not* not them which kill the <sup>Mat. 3.  
10. 28.</sup>

o, but *body, but are not able to kill the Soul;*

Ran *at rather fear him who is able to destroy* <sup>Luk. 12  
4, 5.</sup>

ould *both Soul and Body in Hell. And I say*

Shoe *unto you, my Friends, be not afraid of*

efore *them that kill the Body, and after that*

oves *have no more that they can do: But I*

orth *will fore-warn you, whom ye shall fear;*

and *at him which after he hath killed, hath*

*power to cast into Hell; yea, I say unto*

*you, fear him.*

*Q. What Advantage is to them that suf-*

*er Persecution cheerfully, and Hazards to*

*them that shun it?*

*A. Blessed are they which are persecu-*

*ted for Righteousness sake; for theirs is* <sup>Mat. 5.  
10.</sup>

*the Kingdom of Heaven. But if ye suffer* <sup>Pet. 3.</sup>

*for Righteousness sake, happy are ye; and*

*ye not afraid of their Terror, neither be*

*troubled. Whosoever therefore shall*

*confess me before Men, him will I confess* <sup>Mat. 10.  
32, 33,  
37, 38,  
39.</sup>

*also before my Father which is in Hea-*

*ven; but whosoever shall deny me before*

*Men, him will I also deny before my Fa-*



ther which is in Heaven: He that loveth Father or Mother more then me is not worthy of me; and he that taketh not his Cross, and followeth after me, is not worthy of me: He that findeth his Life shall lose it; and he that loseth his Life for my sake shall find it. Also I say unto you, Whosoever shall confess me before men, *him shall the Son of Man also confess before the Angels of God*; but he that *denyeth me before Men*, shall be denied before the Angels of God. Then said Jesus unto his Disciples, If any Man will come after me, let him deny himself, and take up his Cross, and follow me; for *whosoever will save his Life shall lose it, and whosoever will lose his Life for my sake shall find it*. If we suffer, we shall also *reign* with him; if we deny him, he also will deny us. If any come to me, and *bate not* his Father and Mother, and Wife, and Children, and Brethren, and Sisters; yea, and his own Life, *he cannot be my Disciple*. And he said to them, If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me; for *whosoever will save his Life shall lose it: but whosoever will lose his Life for my sake the same, shall save it*.  
And

Luk. 12.  
8, 9.

Mat. 16.  
24, 25.

2 Tim.  
2. 12.  
Luk. 14.  
26.

Luk. 9.  
23, 24.

And when he had called the People to Luk. 9.  
him, with his Disciples also, he said un- 34. 35.  
to them, whosoever will come after me,  
*let him deny himself, and take up his Cross,*  
*and follow me;* for whosoever will save  
his Life, shall lose it; but whosoever  
shall lose his Life for my sake and the Go-  
spels, the same shall save it.

*Q. There is nothing more certain, accor-*  
*ding to those Scriptures, than that Christians*  
*must suffer Persecution in this World; even*  
*in their Persons and Estates: But shall they*  
*not also suffer in their good Names, in being*  
*accounted Blasphemers, Hereticks and De-*  
*ceivers?*

*A. The Disciple is not above his Ma- Mat. 23.*  
ster, nor the Servant above his Lord; it 24. 25.  
is enough for the Disciple that he be as  
his Master, and the Servants as his  
Lord: If they have called the Master of  
the House *Belzebub*; how much more shall  
they call them of his Household. *Blessed* Mat. 5.  
*are ye when Men shall revile you, and per- 11.*  
secute you, and shall say *all manner of*  
*Evil against you falsely for my sake.* Then Acts 6.  
they Tuborned Men, which said, *We 11. 12.*  
have heard him *speak blasphemous Words*  
*against Moses, and against God:* And  
they stirred up the People, and the El-  
ders,

- ders, and the Scribes ; and came upon him and caught him, and brought him to the Council. And when they found them not, they drew Jason and certain Brethren unto the Rulers of the City, crying, These that have turned the World upside down, are come hither also. But this I confess unto thee, that after the Way which they call Heresie, so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets. Being defamed, we entreat : we are made as Filth of the World, and are the Off-scouring of all things unto this Day, By Honour and Dishonour, by Evil Report and Good Report, as Deceivers, and yet true.
- Act. 17. 6.  
Act. 24. 14.  
1 Cor. 14. 13.  
1 Cor. 6. 8.

Q It is easily apparent from what is mentioned, that Christians are to expect Persecution and Tribulation ; and that they are always the Sheep, and never the Wolves ; the Persecuted, and never the Persecutors ; the Afflicted, and not the Afflictors ; the Reproached, and not the Reproachers : Is it not fit then that Christians be so far from Prosecuting others, that they ought to Pray for the Persecutors ? Is this Christ's Command ?

A. But I say unto you, Love your Enemies ;

pon mics; Bless them that Curse you, do Good Mat. 5.  
 him to them that hate you, and Pray for them 44  
 und which despightfully use you and Perse-  
 cute you.

Q. Was this Christ's own Practice?

A. Then said Jesus, Father forgive  
 them; for they know not what they Luk. 23.  
 do, &c. 34.

Q. Is Christ herein to be our Example?

A. For even hereunto were you called, 1 Pet. 2.  
 because Christ also suffered for us, lea- 21, 22,  
 ving us an Example, that ye should follow 23.  
 his Steps, who did no Sin, neither was  
 guile found in his Mouth; who when he  
 was reviled, reviled not again; when he  
 suffered, he threatened not, but commit-  
 ted himself unto him that judgeth righ-  
 teously.

Per. Q. Is there an Instance of any Saints in  
 y are scriptures, who followed his Example herein?

A. And he kneel'd down, and cried Acts 7.  
 with a loud voice, Lord, lay not this Sin 60.  
 upon their Charge, &c.

Is it Q. It appears by all these Scriptures,  
 from that Christianity consisteth in the Exercise  
 Pray Fear and Trembling, Humility, Patience  
 Com and Self-Denial; What ought we then to  
 Enk of such who place much of their Religio  
 mies; in Abstaining from Marriage, and certain  
 Meats;

- ders, and the Scribes ; and came upon him and caught him, and brought him to the Council. And when they found them not, they drew Jason and certain Brethren unto the Rulers of the City, crying, These that have turned the World upside down, are come hither also. But this I confess unto thee, that after the Way which they call Heresie, so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets. Being defamed, we entreat : we are made as Filth of the World, and are the Off-scouring of all things unto this Day, By Honour and Dishonour, by Evil Report and Good Report, as Deceivers, and yet true.
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was reviled, reviled not again; when he  
suffered, he threatened not, but commit-  
ted himself unto him that judgeth righ-  
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with a loud voice, Lord, lay not this Sin 60.  
to their Charge, &c.*

*Q. It appears by all these Scriptures,  
that Christianity consisteth in the Exercise  
of Fear and Trembling, Humility, Patience  
and Self-Denial; What ought we then to  
think of such who place much of their Religio-  
n in Abstaining from Marriage, and certain  
Meats;*

*Meats; Worshipping of Angels, and other such Acts of voluntary Humility?*

2 Tim.

4-1, 2, 3

*A.* Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to *seducing Spirits and Doctrines of Devils*; speaking Lyes in Hypocrisie; having their Conscience seared as with a hot Iron, forbidding to Marry, and commanding to abstain from Meats, which God hath Created, to be received with Thanksgiving of them which believe and know the Truth.

Col. 2.

18.

Let no Man beguile you of your Reward in voluntary Humility, and Worshipping of Angels; intruding into these things which he hath not seen, vainly puffed up by his Fleishly mind.

## CHAP. XIII.

### Concerning Magistracy.

Question, **W**hat is the Duty of a Magistrate?

2 Sam.

23.

*A.* The God of Israel said, the Rock of Israel speak to me; he that Ruleth over

over Men *must be Just, Ruling in the Fear of God.*

*Q. What do the Scriptures speak of the Duty of Such as are under Authority?*

*A. Let every Soul be Subject to the Higher Powers; for there is no Power but of God: The Powers that be, are ordained of God: Whatsoever therefore resists the Power, resists the Ordinance of God; and they that resist shall receive to themselves Damnation: For Rulers are not a Terror to good Works, but to the Evil. Wilt thou then not be afraid of the Power? Do that which is Good, and thou shalt have praise of the same; for he is the Minister of God to thee for Good: But, if thou do that which is Evil, be afraid; for he beareth not the Sword in vain: for he is the Minister of God; a Revenger to execute Wrath upon him that doth Evil. Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake. Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supream; or unto Governours, as unto them that are sent by him, for the Punishment of Evil-Doers, and for the Praise of them that do well; for so is the Will*

*Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14, 15.*



Will of God, that with Well-doing ye may put to silence the Ignorance of foolish Men.

*Q. Ought Tribute to be paid to them?*

*Rom. 13. 6, 7.* *A.* For, for this Cause pay we Tribute also; for they are God's Ministers, attending continually upon this very thing. *Render* therefore to all their Dues, *Tribute* to whom *Tribute* is due, *Custom* to whom *Custom*, *Fear* to whom *Fear*, *Honour* to whom *Honour*. Then saith he unto them, *Render* therefore unto *Cæsar* the things which are *Cæsar's*, and unto God the things that are *God's*.

*Mat. 22. 21.* *Q. Are we obliged to obey Magistrates in such things, as we are perswaded in our Minds are contrary to the Commands of Christ?*

*Acts 4. 18, 19, 20.* *A.* And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus: but *Peter* and *John* answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard.

*Acts 5. 27, 28, 29.* And when they had brought them, they set them before the Council, and the High Priest asked them, saying, Did not we straightly

g ye straightly command you, that ye should  
 e of not teach in this Name? And behold, ye  
 have filled Jerusalem with your Doctrine,  
 and intend to bring this Man's Blood up-  
 on us: Then Peter and the other Apo-  
 stles answer'd, and said, *We ought to obey*  
 God rather than Man.

Q. *What ought to be Magistrates Beha-  
 viour in such cases according to the Counsel*  
*of wise Gamaliel?*

A. Then stood there up one in the Acts 5.  
 Council, a Pharisee, named Gamaliel, a 34, 35, 1  
 Doctor of Law, had in Reputation among 38, 39.  
 the People, and commanded to put the  
 Apostles forth a little space, and said  
 unto them, Ye Men of Israel, take heed  
 to your selves, what ye intend to do, as  
 touching these men: And now I say un-  
 to you, *Refrain* from these men, and let  
 them alone; for if this Counsel or this  
 Work be of men, it will come to nought;  
 but if it be of God, ye cannot overthrow it,  
 lest happily ye be found even to fight  
 against God.

Q. *What Command giveth Christ to his*  
*People under the Gospel, in Relation to this*  
*matter? How doth he hold forth their Du-*  
*ty under the Parable of the Tares?*

A. So the Servants of the Household  
 came

**Mat. 13.** came, and said unto him, Sir, didst thou  
**27, 28,** not sow Good Seed in thy Field? from  
**29** whence then hath it Tares? He said un-  
 to them, An Enemy hath done this. The  
 Servants said unto him, Wilt thou then  
 that we go and gather them up? But he  
 said, Nay, lest while ye gather up the  
 Tares, ye root up also the Wheat with  
 them.

*Q. Doth he explain these Tares of the  
 Wicked, whom the Godly must not take upon  
 them to cut off, lest through mistake they  
 hurt the Good; but leave it to God, to do it  
 by his Angels?*

**Mat. 13.** *A.* The Field is the World; the  
**38, 39,** good Seed are the Children of the King-  
**40, 41.** dom; but the Tares are the Children of  
 the Wicked One; the Enemy that sowed  
 them is the Devil; the Harvest is the  
 End of the World; and the Reapers  
 are the Angels: And therefore the  
 Tares are gathered and burnt in the Fire,  
 so shall it be in the end of this World;  
 the Son of Man shall send forth his An-  
 gels, and they shall gather out of his  
 Kingdom all things that offend, and  
 them which do Iniquity.

## CHAP. XIV.

## Concerning the Resurrection.

Question, **W**hat saith the Scripture of the Resurrection of the Dead?

**A.** And have Hope towards God, Acts 24. which they themselves also allow, that 15. there shall be a Resurrection of the Dead, both of the Just and Unjust:

**Q** To what different End shall the Good be raised from the Bad? and how are they therewith reserved?

**A.** Marvel not at this; for the Hour John 5. is coming, in the which all that are in 28, 29. the Graves shall hear his Voice and shall come forth; they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Condemnation. But the Heavens and 2Pet. 3. the Earth, which are now, by the same 7. Word are kept in store, reserved unto Fire against the Day of Judgment, and Perdition of Ungodly Men.

**Q** What must be answered to such as ask how the Dead are raised; and with what Body?

1

A.

1 Cor. *A.* Thou Fool, that which thou sowest  
 15. 36, is not quickened except it dye: and that  
 37, 38, which thou sowest, thou sowest not: *that*  
 39, 40, *Body which shall be*; but bare Grain, it  
 41, 42, may chance of Wheat, or some other  
 43, 44. Grain: But God giveth it a Body as it  
 hath pleased him, and to every Seed his  
 own Body. All Flesh is not the same  
 Flesh; but there is one kind of Flesh of  
 Men, another Flesh of Beasts, another  
 of Fishes, and another of Birds: there  
 are also Celestial Bodies, and Bodies  
 Terrestrial; but the Glory of the Ce-  
 lestial is one, and the Glory of the Ter-  
 restrial is another: there is one Glory  
 of the Sun, and another Glory of the  
 Moon, and another Glory of the Stars;  
 for one Star differs from another Star in  
 Glory; so also is the Resurrection of the  
 Dead; it is sown in Corruption, it is  
 raised in Incorruption; it is sown in  
 Dishonour, it is raised in Glory; it is  
 sown in Weakness, it is raised in Power;  
 it is sown a Natural Body, it is raised a  
 Spiritual Body: There is a Natural Bo-  
 dy, and there is a Spiritual Body.

*Q.* The Apostle seems to be very positive  
 that it is not that Natural Body, which we  
 now have, that shall rise, but a Spiritual Body?

*A.* Now

A. Now this I say, Brethren, That 1 Cor.  
 Flesh and Blood *cannot* inherit the King- 15. 50,  
 dom of God, neither *doth* Corruption in- 51, 52,  
 herit Incorruption. Behold I shew you a 53, 54,  
 Mystery, We shall not all sleep; but we 55.  
 shall all be changed in a Moment, in the  
 Twinkling of an Eye, at the last Trump  
 (for the Trumpet shall sound) and the  
 dead shall be raised incorruptible, and we  
 shall be changed: For this Corruptible  
 must put on Incorruption, and this Mor-  
 tal must put on Immortality: So when  
 this Corruptible shall have put on Incor-  
 ruption, and this Mortal shall have put  
 on Immortality, then shall be brought  
 to pass the Saying that is written, Death  
 is swallowed up in Victory; O Death  
 where is thy Sting? O Grave where is  
 thy Victory?

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## CHAP. XV.

### A Short Introduction to the Confes- sion of Faith.

HAVING thus largely and evidently per-  
 formed the chief Part of that which I

promised in this Treatise, in giving a full account of our Principles in plain Scripture-words; and also answering by the Scriptures the chief and main Objections made against us, I come to a Confession of Faith, in which I shall not be so large, for that I judge it not convenient to make an Interpretation of all the Scriptures before-mentioned, which, if needful, the Reader may easily observe were not very difficult to do: But whereas a Confession of Faith, called rather for an Affirmative Account of ones own Faith, than for the Solution of Objections, or any thing of debate in a discursive Way, which is both more properly and pertinently performed in a Catechism, therefore I have here only done so. I am necessitate sometimes to intermix some words for coherence of the Matter, as sometimes (And) and sometimes (Therefore) and the like; but not such as any ingenuous Person can affirm, do add to the Matter, or that may any wise justly be reckoned a Comment or Meaning, and therefore to avoid the Censure of the most Curious, Carping Critics; these are marked with a different Character. Likewise unless I should have ridiculously offered to publish incongruous Grammar, there was a true need sometimes to change the Mood and Person

son of a Verb ; in all which places, whosoever will look to the words, shall find it is done upon no Design to alter any whit the naked import of them ; as for instance ; where Christ sayes, I am the Light of the World, were it proper for me to write thus, I am the Light, &c ? Or can it be reckoned any whit contradicting of my Purpose and Promise to write, Christ is the Light, where the first Person is changed to the third ? Also sometimes I express things which are necessarily understood, as when any of the Apostles says We, there instead of We, I write Apostles ; and where they say You, speaking to the Saints, there I mention Saints instead of it ; for the Connection of the Sentence sometimes requires it ; as in the first Article in mentioning that of 1 Joh. 1.5. concerning God's being Light, and in such like Cases, which I know no impartial Reader would have quarrelled, though wanting this Apology which I judged meet to premise, knowing there is a Generation, who when they cannot find any real or substantial Ground against Truth and its Followers, will be cavilling at such little Niceties, therefore such may see this Objection is obviated.

# CHAP. XVI.



## CHAP. XVI.

A Confession of Faith, concerning  
twenty three Articles.

## ARTICLE. I.

*Concerning God, and the True and Sa-  
ving Knowledge of him.*

**T** *Here is one God (a) who is a Spirit. (b) And*  
a Eph. 46.  
1 Cor. 8. 4. This is the Message which the *Apostles*  
6. heard of him, and declared unto the *Saints*, That  
b John 4. he is Light, and in him is no Darkness at all (c)  
24. There are Three that bear Record in Heaven,  
c. 1 John the Father, the Son, and the Holy Ghost, and these  
1, 5. Three are One (d) The Father is in the Son,  
d 1 John and the Son is in the Father (e) No man know-  
1. 7. eth the Son, but the Father; neither knoweth  
e John any man the Father, but the Son, and he to  
10. 38. & whomsoever the Son will reveal him (f) The  
14. 10, 11. Spirit searcheth all things, yea, the Deep things  
& 5. 28. of God (g) For the Things of God knoweth no  
f Mat. 11. man, but the Spirit of God: Now the *Saints*  
27. have received not the Spirit of the World, but  
Luke 10. the Spirit which is of God, that *they might* know  
22. the things which are freely given *them* of God,  
g 1 Cor. 2. (b) For the Comforter, which is the Holy Ghost,  
10. whom the Father sends in *Christ's* Name, he teach-  
b 1 Cor. 2. eth them all things to their Remembrance. (i)  
11, 12.  
i Joh. 14.  
26.

## ARTICLE II.

Concerning the Guide and Rule of  
Christians.

**C**hrift prayed to the Father, and he gave the Saints another Comforter, that ~~was to~~ abide with *them* forever, even the Spirit of Truth whom the world cannot receive, because it seeth him not, nor knoweth him, but the Saints know him; for he dwelleth with *them*, and is to be in *them* (k) Now if any man have not the Spirit of Christ, he is none of his; For as many as are led by the Spirit of God, they are the Sons of God (l) For this is the Covenant that God hath made with the House of Israel, he hath put his Laws in their ~~Mind~~, and writ them in their Hearts; and they are all taught of God (m) And the Anointing which they have received of him, abideth in *them*; and they need not that any man teach *them*, but as the same Anointing teacheth *them* of all things, and is Truth, and is no Lye (n).

Joh. 14.  
16, 17.Rom. 8.  
9, 14.Heb. 8.  
10, 11.Joh. 2.  
27.

## ARTICLE III.

## Concerning the Scriptures.

**W**hatsoever things were written afore-  
time, were written for our Learning,  
that we through Patience & Comfort of the Scrip-  
tures, might have Hope (o) which are able to  
make wise unto Salvation through Faith, which is in  
Christ

Rom. 15.  
4.

Christ Jesus: All Scripture *being* given by Inspiration of God, and is profitable for Doctrine, for Re-  
 proof, for Instruction in Righteousness, that the  
 Man of God may be perfect, thoroughly furnished  
 unto all Good Works (p) No Prophecy of the  
 Scripture is of any private Interpretation; for the  
 Prophecy came not in old time by the Will of  
 man, but Holy men of God spake as they were  
 moved by the Holy Ghost (q).

p 2 Tim.  
3. 15, 16,  
17.

q 2 Pet. 1.  
20, 21.

## ARTICLE IV.)

*Concerning the Divinity of Christ, and  
 his Being from the Beginning.*

IN the Beginning was the Word, and the  
 Word was with God, and the Word was  
 God; and the same was in the Beginning  
 with God: All things were made by him; and  
 without him was not any thing made, that was  
 made (r) Whose Goings forth have been from  
 of Old, from Everlasting (s) For God created all  
 by Jesus Christ (t) Who being in the Form of  
 God, thought it no Robbery to be equal with  
 God (u) And his Name is called, Wonderful  
 Counsellor, the Mighty God, the Everlasting Fa-  
 ther, the Prince of Peace (x) Who is the Image  
 of the invisible God, the First-born of every  
 Creature (y) The Brightness of the Father's Glo-  
 ry, and the express Image of his Substance (z)  
 Who was clothed with a Vesture dipt in Blood;  
 and his Name is called the Word of God (a) In  
 him dwelleth all the Fulness of the God-head bo-  
 dily (b) And in him are hid all the Treasures of  
 Wisdom and Knowledge (c).

r John 1.

1, 2, 3.

s Mic. 5. 2.

t Eph. 3. 9.

u Phil. 2.

6.

x Isa. 9. 6.

y Col. 1.

15.

z Hebr. 1.

3.

a Rev. 19.

13.

b Col. 2. 9.

c Col. 2. 3.

ARTICLE

## ARTICLE V.

*Concerning his Appearance in the Flesh.*

**T**He Word was made Flesh (*d*) For he took not on him the Nature of Angels; but he took on him the Seed of *Abraham*, being in all things made like unto his Brethren (*e*) Touched with a feeling of our Infirmities; and in all things tempted like as we are, yet without Sin (*f*) He dyed for our Sins, according to the Scriptures; and he was buried, and he rose again the third day, according to the Scriptures (*g*).

*d* Joh. 1. 2.*e* Hebr. 2. 16, 17.*f* Hebr. 4. 15.*g* 1 Cor. 15. 3, 4.

## ARTICLE VI.

*Concerning the End and Use of that Appearance.*

**G**Od sent his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the flesh (*b*) For this purpose the Son of God was manifested, that he might destroy the Works of the Devil (*i*) Being manifested to take away our Sins (*k*) For he gave himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour (*l*) Having obtained Eternal Redemption for us (*m*) And through the Eternal Spirit offered up himself without Spot unto God, to purge our Consciences from dead Works, to serve the living God (*n*) He was the Lamb that was slain from the Foundation of the World (*o*) Of whom the Fathers did all drink; of that Spiritual Rock that flowed them, and that Rock was Christ (*p*) Christ also suffered for us, leaving us an Example, that

*b* Rom. 8.*i* John 9.*k* 1 John 3.*l* Eph. 5. 2.*m* Heb. 9. 17.*n* Heb. 9. 14.*o* Rev. 5. 1, 12, 13.*p* 1 Cor. 10. 1, 2, 3, 4.

- q 1 Pet. 2. that we should follow his Steps (q) For we are  
21. bear about in the Body the dying of the Lord Je-  
sus, that the Life also of Jesus might be made ma-  
nifest in our body, being alway delivered unto  
Death for Jesus sake, that the Life also of Je-  
sus may be made manifest in our Flesh (r) That  
10 11. we may know him, and the Power of his Resurrec-  
tion, and the Fellowship of his Sufferings, being  
10. made conformable to his Death (s).

## ARTICLE VII.

*Concerning the Inward Manifestation  
of Christ.*

15. **G**od dwelleth with the Contrite and Humble  
16. in Spirit (r) For he said, he will dwell  
16. in them, and walk in them (u) And Christ standeth  
the Door, and knocketh; if any Man hear his Voice  
and open the Door, he will come unto him, and  
20. sup with him, and he with him (x) And ther-fore  
ought we to examine our own selves, and prove  
our own selves, knowing how that Christ is in us  
except we be Reprobates (y) For this is the Riches  
13. 5. of the Glory of the Mystery, which God would  
make known among (or rather IN) the Gentiles  
27. Christ within, the Hope of Glory (z).

## ARTICLE VIII.

*Concerning the New Birth.*

3. **E**xcept a Man be born again, he cannot see  
the Kingdom of God (a) Therefore ought we  
to put off the Old Man with his Deeds, and put  
on the New Man, which is renewed in Knowledge  
led

ge after the Image of him that created him,  
 and which after God is created in Righteousness  
 and true Holiness (b) For henceforth know we  
 Man after the Flesh; yea, though we have  
 known Christ after the Flesh, yet now henceforth  
 know we him no more (c) For if any Man be in  
 Christ, he is a new Creature; old things are  
 past away; behold, all things are become new  
 (d) For such have put on the Lord Jesus Christ  
 (e) And are renewed in the Spirit of their Minds  
 (f) So as many as have been baptized into Christ,  
 have put on Christ (g) Being born again, not of  
 corruptible Seed, but of incorruptible, by the  
 Word of God, which liveth and abideth forever  
 (h) And glory in nothing, save in the Cross of the  
 Lord Jesus Christ, by whom the World is cruci-  
 fied unto them, and they unto the world (i) For in  
 Christ Jesus neither Circumcision availeth any  
 thing, nor Uncircumcision, but a new Creature (k)

b Ephes. 9.  
 21, 22.  
 Col. 3. 10.  
 c 2 Cor. 5.  
 16.  
 d 2 Cor. 5.  
 17.  
 e Rom. 13.  
 14.  
 f Ephes. 4.  
 28.  
 g Ga. 3.  
 27.  
 h 1 Pet. 1.  
 23.  
 i Gal. 6.  
 14.  
 k Gal. 6.  
 5.

## ARTICLE IX.

Concerning the Unity of the Saints with Christ.

HE that sanctifieth, and they who are sancti-  
 fied, are all of one (l) For by the exceed-  
 ing great and precious Promises that are given  
 us, they are made Partakers of the divine Na-  
 ture (m) Because for this End prayed Christ, that  
 I might be one, as the Father is in him, and he in  
 the Father, that they also might be one, in them;  
 and the Glory which he had gotten from the Father,  
 give them, that they might be one, even as the  
 Father and he is one; Christ in the Saints, and the  
 Father in Christ, that they might be made per-  
 fect in one (n).

l Heb. 2.  
 11.  
 m 2 Pet.  
 1. 4.  
 n Joh. 17.  
 21, 22, 23.

AR-

## ARTICLE X.

*Concerning the Universal Love and Grace  
of God to all.*

- G**od so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life (o) And in this was manifested the Love of God towards us, because that God sent his only begotten Son, that we might live through him, (p) So that if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World (q) For by the Grace of God he bath shed Death for every Man (r) And gave himself a Ransom for all. to be testified in due Time (s) Willing all Men to be saved, and to come to the Knowledge of the Truth (t) Not willing that any should perish, but that all should come to Repentance (u) For God sent not his Son into the World to condemn the World, but that the World through him might be saved (x) And Christ came a Light into the World, that whosoever believeth in him should not abide in Darkness (y) Therefore, as by the Offence of one Judgment came upon all Men to condemnation; even so by the Righteousness of one, the free Gift came upon all Men to Justification of Life (z).
- o John 3. 16.  
p 1 John 4. 9.  
q 1 John 2. 2.  
r Heb. 2. 9.  
s 1 Tim. 2. 6.  
t 1 Tim. 2. 4.  
u 2 Pet. 3. 9.  
x John 3. 17.  
y John 12. 46.  
z Rom. 5. 18.

ARTICLE

## ARTICLE XI.

*Concerning the Light that enlightneth every Man.*

**T**He Gospel was preached to every Creature under Heaven (a) *which Gospel is the Power of God unto Salvation to them that believe (b) And if it be hid, it is hid to them that are lost, in whom the God of this World hath blinded the minds of them which believe not, lest the Light of the glorious Gospel of Christ should shine in them (c) And this is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light, because their Deeds are evil (d) And this was the true Light which lighteth every Man that cometh into the World (e) by which all things that are reproveable are made manifest; for whatsoever maketh manifest is Light (f) Every one that doth Evil hateth the Light, neither cometh to the Light; lest his Deeds should be reprov'd; but he that doth Truth, cometh to the Light that his Deeds may be made manifest, that they are wrought in God (g) And they that walk in the Light, as Christ is in the Light, have Fellowship one with another, and the Blood of Jesus Christ, his Son, cleanseeth them from all Sin (h) Therefore ought we to believe in the Light, while we have the Light; that we may be the Children of the Light (i) Therefore to Day if we will hear his Voice, let us not harden our Hearts (k) For Christ to go over Jerusa-*

Col. 1.  
23.b Rom. 1:  
16.e 2 Cor.  
4. 3, 3.d Joh. 1:  
9.

e Joh. 1: 9.

f Eph. 5:  
14.g Joh. 1:  
20, 21.

h 1 Joh. 1.

i Joh. 12:  
35.

k Heb. 4: 7.

Eyes



- 1 Luk. 19. Eyes (n) And he would often have gathered her  
 42. Children; as a Hen gathereth her Chickens  
 m Mat. but they would not (m) for the stiff-necked and un-  
 23. 37. circumcised in Heart and Ears do always resist the  
 n Acts 7. Holy Ghost (n): And are of those that rebel  
 31. against the Light (o) Therefore God's Spirit will  
 o Job 24. not always strive with Man (p) For the Wrath of  
 13. God is revealed from Heaven against all Ungod-  
 p Gen. 7. 3. linefs and Unrighteousness of Men, who hold the  
 q Rom. 1. Truth in unrighteousness (q) Because what is  
 18. known of God is manifest in them; for God  
 r Rom. 1. hath shewed it unto them (r) And a Manifestation  
 19. of the Spirit is given to every Man to prove  
 s 1 Cor. 12. 7. whether he hath the Grace of God that brings Salvation  
 hath appeared to all Men, teaching us to  
 that denying Ungodliness and Worldly Lusts, we  
 p Tit. 2. should live Soberly, Righteously, and Godly in  
 11, 12. this present World (s) And this Word of the  
 n Act. 20. Grace is able to build up, and give an Inheritance  
 32. among all those that are Sanctified (u) For the  
 Word of God is quick and powerful, and sharper  
 than any two-edged Sword, piercing even to the  
 dividing asunder of the Soul and Spirit, and  
 x Heb. 4. of the Joynts and Marrow, and is a Discerner  
 12. of the Thoughts and Intents of the Heart (x)  
 that more sure Word of Prophecie, whereunto we  
 do well that we take heed, as unto a Light that  
 y 1 Pet. shineth in a dark place, until the Day dawn, and  
 1. 19. the Day-Star arise in the Heart (y) And this is the  
 z Rom. Word of Faith which the Apostles Preached, which  
 10. 8. is nigh in the Mouth and in the Heart (z) For  
 God, who commanded Light to shine out of Darkness,  
 hath shined in our Hearts, to give the Light  
 of the Knowledge of the Glory of God in the  
 a 2 Cor. Face of Jesus Christ (a) But we have this Treasure  
 4. 6.

are in earthen Vessels, that the excellency of the power may be of God (b) and not of us, for the Kingdom of God cometh not by Observation, but within us. 2 Cor. 4. 7.

## ARTICLE XII.

### *Concerning Faith and Justification.*

Faith is the Substance of things hoped for, and the Evidence of things not seen (d) Without which it is impossible to please God (e) Therefore we are justified by Faith, which worketh by Love (f) For Faith without Works, being dead, is by Works made perfect (g) By the Deeds of the Law where shall no Flesh be justified (h) Nor yet by the Works of Righteousness, which we have done; but according to his Mercy, we are saved by the Washing of Regeneration, and renewing of the Holy Ghost (i) For we are both washed, sanctified and justified in the Name of the Lord Jesus, and by the Spirit of our God (k) d Heb. 11. 1.  
e Heb. 11. 6.  
f Gal. 3. 6.  
g Jam. 2. 22, 26.  
h Rom. 3. 20.  
i Tit. 3. 5.  
k 1 Cor. 6. 11.

## ARTICLE XIII.

### *Concerning good Works.*

As we live after the Flesh, we shall dye; but if we through the Spirit do mortifie the Deeds of the Body, we shall live (l) For they which believe in God, must be careful to maintain good Works (m) For God will render to every Man according to his Deeds: according to his Righteous Judgment to them, who by patient Continuance in well-doing, seek for Glory, Honour, and immortality, Eternal Life (n) For such are count-worthy of the Kingdom of God (o) And cast not l Rom. 8. 13.  
m Tit. 3. 8.  
n Rom. 2. 6, 7.  
o 2 Thel. 1. 5.

not away *their* Confidence, which hath great Re-  
 compence of Reward (p) Blessed *then* are they  
 that do his Commandments, that they may have  
 Right to the Tree of Life, and may enter in  
 through the Gates into the City [q].

## ARTICLE XIV.

*Concerning Perfection.*

IN shall not have Dominion over such as are  
 not under the Law, but under Grace [r] For  
 there is no Condemnation to those that are in  
 Christ Jesus, who walk not after the Flesh, but  
 after the Spirit; for the Law of the Spirit of  
 Life, maketh free from the Law of Sin and Death  
 (s) For such are become dead unto Sin, and alive  
 unto Righteousness; and being made free from  
 Sin are become Servants of Righteousness (t)  
 Therefore ought we to be perfect, as our Heavenly  
 Father is perfect [u] For the Yoke of Christ is  
 easie and his Burthen is light (x) And his Com-  
 mandments are not grievous (y) And whosoever  
 will enter into Life, must keep the Command-  
 ments (z) Hereby do we know that we know  
 God, if we keep his Commandments (a) He that  
 saith, I know him, and keepeth not his Command-  
 ments is a Liar, and the Truth is not in him (b)  
 Whosoever abideth in him, sinneth not; who-  
 ver sinneth, hath not seen him, neither knoweth  
 him (c) Let no Man deceive us; he that doth  
 Righteousness is Righteous, even as he is Right-  
 eous; He that committeth Sin is of the Devil  
 whosoever is born of God, doth not commit Sin  
 for his Seed remaineth in him, and he cannot  
 sin, because he is born of God (d) For  
 ever

every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of the Father, which is in Heaven (e) Circumcision is nothing, & Uncircumcision is nothing; but the keeping of the Commandments of God (f). e Mat. 7. 21. f Cor. 7. 19.

## ARTICLE XV.

*Concerning Perseverance and Falling from Grace.*

**W**E ought to give Diligence to make our Calling and Election sure, which things if we do, we shall never fall (g) For even Paul kept under his Body, and brought it into Subjection, lest by any Means, when he preached to others, he himself became a Cast-away (h) Let us therefore take Heed, lest there be in any of us an evil Heart of unbelief, in departing from the living God (i) Likewise, let us labour to enter into that Rest, lest any Man fall after the same Example of Unbelief (k) For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted of the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance (l) For he that abideth not in Christ, is cast forth and is withered (m) Yet such as overcometh he will make as Pillars in the Temple of his God, & they shall go no more out (n) And these are perswaded, that nothing shall be able to separate them from the Love of God, which is in Christ Jesus (o). g 2Pet. 1. 10. h 1Cor. 9. 27. i Heb. 3. 12. k Heb. 4. 11. l Heb. 6. 4, 5, 6. m Joh. 15. 16. n Rev. 3. 12. o Rom. 8. 38.

## ARTICLE XVI.

*Concerning the Church and Ministry.*

**T**He Church of God is the Pillar and Ground  
 of Truth (p) *Wherefore the Dear Son of*  
 God is the Head (q) From which all the Body by  
 Joints and Bands, having Nourishment ministered  
 and knit together, increaseth with the Increase  
 of God (r) *Which* Christ of God is, them that  
 are sanctified in Christ Jesus (s) *Who* when he  
 ascended up on high, gave Gifts unto Men  
 And he gave some Apostles, some Prophets, some  
 Evangelists, some Pastors and Teachers, for the  
 perfecting of the Saints, for the Work of the  
 Ministry (t) *Who* ought to be blameless, vigilant  
 sober, of good Behaviour, given to Hospitality  
 apt to teach; not given to Wine, no Strikers, not  
 greedy of filthy Lucre, but patient; not Braw-  
 lers, not covetous (u) *Lovers* of good Men, fi-  
 ber, just, holy, temperate, holding fast the Faith  
 as they have been taught, that they may be  
 able by sound Doctrine both to exhort and  
 convince Gain-sayers (x) *Taking* heed to them-  
 selves and to the Flock, over which the Holy  
 Ghost hath made them Overseers, to feed the  
 Church of God (y) *Taking* the Oversight thereof,  
 of, not by Constraint, but willingly; not for  
 filthy Lucre, but of a ready Mind, neither as being  
 Lords over God's Heritage, but as being  
 samples to the Flock (z) *And* such Elders  
 rule well, are to be counted worthy of double  
 Honour, especially they who labour in the Word  
 and Doctrine (a) *And* to be esteemed very high

in Love for their Works sake (b) As every Man hath received the Gift, so ought the same to be ministered: if any Man speak, let him speak as the Oracles of God; if any Man minister, let him do it, as of the Ability which God giveth (c) *Preached the Gospel*, not with the Wisdom of Words, lest the Cross of Christ be made of none Effect (d) Nor yet with enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power, that the Faith may not stand in the Wisdom of Men, but in the Power of God (e) *Howbeit such spake Wisdom among them that are Perfect*; yet not the Wisdom of this World, nor of the Princes of this World, which cometh to nought; but *they speak the Wisdom of God in a Myltery*, even the hidden Wisdom, which God ordained before the World to *their Glory* (f) Which things *they also speak not in the Words* which man's Wisdom teacheth, but which the Holy Ghost teacheth (g) For it is not *they that speak*, but the *Holy Ghost*, or Spirit of the Father that speaketh in *them* (h) *Who if they sow spiritual things*, ought to reap carnal things; for so the Lord hath ordained, that they which preach the Gospel, should live of the Gospel: for the Scripture saith, Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn; and the Labourer is worthy of his Reward (i) Yet a necessity is laid upon *them*; yea, Wo is unto them, if they preach not the Gospel: *and their Reward is*, that when they preach the Gospel, they make the Gospel of Christ without Charge (k) Not covering any Man's Silver, or Gold, or Apparel; but *their Hands minister to their Necessities*, that so labouring, *they may support the Weak, remembering*

8 1 Thes.  
5. 5. 12.c 1 Pet. 4.  
10, 11.d 1 Cor.  
1. 12.e 1 Cor. 2.  
4, 5.f 1 Cor. 2.  
6, 7.g 1 Cor.  
2. 13.h Mat. 10.  
20.i 1 Cor. 9.  
11, 14.k 1 Cor. 9.  
15, 17, 18.

- the Words of the Lord Jesus, how he said, Its  
 1 Acts 20. more blessed to give, than to receive (l) *For they*  
 33. 34. *are not of the greedy Dogs that can never have e-*  
 m Isa. 56. *nough (m) Nor of the Shepherds that look to*  
 11. *their own Way, every one of his Gain from his*  
 n Ibidem *Quarter (n) That feed themselves, and not the*  
 o Ezek. *Flock (o) That make the People err, biting with*  
 34. 8. *their Teeth, and crying Peace, and preparing*  
 p Mic. 3. *War against all such as put not in their Mouthes,*  
 5. 11. *teaching for Hire, and divining for Money (p) Nor*  
 q Tit. 1. *yet of those which teach things which they ought*  
 11. *not for filthy Lucre's sake (q) That run greedily*  
 r 2 Pet. *after the Error of Balaam for Reward, loving the*  
 2. 15. *Wages of Unrighteousness (r) And through Co-*  
 s 2 Pet. *vetousness, with feigned Words, making Mer-*  
 2. 3. *chandize of Souls (s) Men of corrupt Minds, de-*  
 t 1 Tim. 6. *stitute of the Truth, supposing that Gain is God-*  
 5. *liness (t) But they know that Godliness with Con-*  
 u 1 Tim. *tentment is great Gain (u) and having Food and*  
 6. 6. *Rayment, they are without content (x).*  
 x 1 Tim. *6. 8.*

## ARTICLE XVII.

## Concerning VVorship.

- THE Hour cometh, and now is, when the  
 true Worshippers shall worship the Father  
 in Spirit and in Truth: for the Father seeketh  
 y John 4. such to worship him (y) God is a Spirit; and they  
 23. which worship, must worship him in Spirit and  
 z John 4. in Truth (z) For the Lord is nigh to all  
 24. them that call upon him, to all that call upon  
 a Psalm him in Truth (a) He is far from the wicked;  
 145. 18. but he heareth the Prayer of the Righteous (b) And  
 b Prov. 15 this is the Confidence that we have in him, that if  
 29. we ask any thing according to his Will, he heareth  
 c 1 John us (c) What is it then? We must pray with the  
 5. 14. Spirit, and with the Understanding also (d) Like-  
 d 1 Cor. wise  
 14. 15.

wise the Spirit also helpeth our Infirmities; for we know not what we should pray for as we ought; but the Spirit it self maketh Intercession for us with Groanings, which cannot be uttered. And he that searcheth the Heart, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the will of God (e). Rom. 8. 26, 27.

## ARTICLE XVIII.

*Concerning Baptism.*

**A**s there is One Lord, One Faith, so there is One Baptism (f) which doth also now Eph. 4. 5. save us; not the putting away of the Filth of the Flesh, but the answer of a Good Conscience towards God, by the Resurrection of Jesus Christ (g) For John indeed baptized with Water, but 1 Pet. 3. 21, 22. Christ with the Holy Ghost and with Fire (h) Mat. 3. Therefore as many as are baptized into Jesus Christ, are baptized into his Death; and are buried with him by Baptism into Death, that like as Rom. 6. 34. Christ was raised up from the Dead by the Glory of the Father, even so they also should walk Gal. 3. 27. in Newness of Life (i). Having put on Christ (k).

## ARTICLE XIX.

*Concerning Eating of Bread and Wine;  
Washing of one anothers Feet; Abstain-  
ing from things Strangled, & from Blood;  
and Anointing of the Sick with Oyl.*

**T**He Lord Jesus, the same Night in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take,



1 I Cor.  
11. 23, 24,  
25.

1 Joh. 13.  
2, 3, 4, 5,  
13, 14, 15.

1 Acts 15.  
28, 29.  
1 James 5.  
14.

eat, this is my Body which is broken for you; this do in Remembrance of me: After the same manner also he took the Cup, when he had supped, laying, This Cup is the New Testament in my blood; this do ye, as oft as ye drink it in Remembrance of me; for as oft as ye do eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come (1) Jesus knowing that the Father had given all things into his Hands, and that he was come from God, and went to God, he raiseth from Supper, and laid aside his Garments, and took a Towel and girded himself; after that he poured Water into a Basin, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded: So after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am: If then your Lord and Master have washed your Feet, ye also ought to wash one anothers Feet; for I have given you Example; that ye should do as I have done unto you (m) For it seemed good to the Holy Ghost and to us, to lay upon you no greater Burden than these Necessary Things, That ye abstain from Meats offered to Idols, from Blood, and from things Strangled, and from Fornication; from which if ye keep your selves, ye do well (n) Is any man sick among you, let him call for the Elders of the Church, and let them Pray over him, anointing him with Oyle (o).

ARTICLE

## ARTICLE XX.

*Concerning the Liberty of such Christians  
as are come to know the Substance, as to  
the Using, or not Using of these Rites, and  
of the Observation of Dayes.*

**T**He Kingdom of God is not Meat and Drink;  
but Righteousness, and Peace, and Joy in  
the Holy Ghost (p) Let no man therefore judge p Rom. 14.  
17.  
us in Meat or Drink, or in Respect of an Holy  
Day, or of the New Moon, or the Sabbath Days q Col. 2.  
16.  
(q) For if we be dead with Christ from the Ru-  
diments of the World, why, as though living  
in the World, are we subject to Ordinances?  
Let us not touch, or taste, or handle, (which  
all are to perish with the Using) after the r Col. 2.  
20, 21, 22.  
Commandments and Doctrines of Men (r) For  
now, after we have known God, or rather are  
known of him, why should we turn again unto the  
Weak and Beggarly Elements, or desire again to  
be in Bondage to observe Dayes, and Months, and  
Times, and Years, lest Labour have been be-  
stowed on us in vain (s) If one man esteem a s Gal. 4.  
9, 10, 11.  
Day above another, another esteemeth every day  
alike; let every man be fully perswaded in his  
own Mind: He that regardeth a Day, regard-  
eth it unto the Lord; and he that regardeth not p Rom. 14.  
5, 6.  
the Day to the Lord, he doth not regard it (t)

## ARTICLE XXI.

*Concerning Swearing, Fighting & Persecution.*

**I**T hath been said by them of old, Thou shalt  
not Forswear thy self; but shalt perform unto  
the Lord thine Oathes: But Christ says unto us,

- Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Foot-stool; neither by *Jerusalem*, for it is the City of the great King; neither shalt thou swear by thy Head, because thou canst not make one Hair white or black; but let your Communication be Yea, Yea; Nay, Nay; for whatsoever is more than these cometh of Evil (u) *And James chargeth us*, Above all things not to swear, neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay, lest ye fall into Condemnation (x) Though we walk in the Flesh, we are not to War after the Flesh; for the Weapons of our Warfare are not to be carnal, but mighty through God, to the pulling down of strong Holds, casting down Imaginations, and every High Thing that exalteth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ (y) For Wars and Fightings come of the Lusts, that war in the Members (z) Therefore Christ commands, Not to resist Evil; but whosoever will smite on the right Cheek, to turn the other also (a) Because Christians are Lambs among Wolves (b) Therefore are they hated of all Men for Christ's sake (c) And all that will live Godly in Christ Jesus must suffer Persecution (d) Such are Blessed; for theirs is the Kingdom of Heaven (e) For though they have lost their Lives, yet shall they save them (f) And because they have confessed Christ before men, he will also confess them before the Angels of God, (g) We ought not then to fear them which kill the Body, but are not able to kill the Soul; but rather him which is able to destroy both Soul and Body in Hell (h).
- u Mat. 5. 33, 34, 35, 36, 37.  
x Jam. 5. 12.  
y 2 Cor. 10. 3, 4, 5.  
z Jam. 4. 1, 2.  
a Mat. 5. 39.  
b Luk. 10. 3.  
c Mat. 10. 22.  
d 2 Tim. 3. 12.  
e Mat. 5. 10.  
f Mat. 16. 25.  
g Luk. 12. 8, 9.  
h Mat. 10. 28,

## ARTICLE XXII.

*Concerning Magistracy.*

**L**et every Soul be subject to the Higher Powers; for there is no Power but of God: the Powers that be, are ordained of God; Who-soever therefore resists the Power, resists the Ordinance of God; and they that resist shall receive to themselves Damnation: For Rulers are not a Terror to Good Works, but to the Evil; wilt thou then not be afraid of the Power, do that which is good, and thou shalt have Praise of the same; for he is the Minister of God to thee for good: But, if thou do that which is Evil, be afraid; for he beareth not the Sword in vain; for he is the Minister of God; a Revenger to execute Wrath upon him that doth Evil: Wherefore we must needs be subject, not only for Wrath, but also for Conscience sake; for, for this Cause pay we also Tribute; for they are God's Ministers, attending continually upon this very thing: Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour

*i) Therefore are we to submit our selves to every Ordinance of Man for the Lord's sake, whether it be to the King, as Supream; or unto Governors, as unto them that are sent by him, for the punishment of Evil-Doers, and for the Praise of them that do Well; for so is the Will of God, that with Well-doing we may put to Silence the Ignorance of Foolish Men (1) Yet it is right in the Spirit of God, to hearken unto him more than unto them (1) And though they straightly command*

*1 Rom. 13.**1, 2, 3, 4.**5, 6, 7.**1 Pet. 2.**13, 14, 15.**1 Act. 4.**19.**mand*

*m* Acts 5. mand us, not to teach in *Christ's* Name, we ought  
28, 29. to obey God rather than Men (*m*).

## ARTICLE XXIII.

*Concerning the Resurrection.*

*n* Acts 24. **T**here shall be a Resurrection of the Dead, both of the Just and Unjust (*n*) They that  
15. have done Good, unto the Resurrection of Life  
*John* 5. and they that have done Evil, unto the Resurrection  
29. of Damnation (*o*) Flesh and Blood cannot inher-  
it the Kingdom of God, neither doth Corruption  
*1 Cor.* 15. 50. tion inherit Incorruption (*p*) Nor is that Body  
sown that shall be; but God gives it a Body as  
it has pleased him, and to every Seed his own  
Body: It is sown in Corruption, It is raised  
Incorruption; It is sown in Dishonour, it  
*1 Cor.* 15. 37, 38. raised in Glory; It is sown in Weakness, it  
42, 43, 44. is raised a Spiritual Body (*q*).

CHA

## CHAP. XVII.

A Short Exposition, with, and Appeal to  
all other Professors.

Come, let us reason with you, all ye Professors of Christianity, of what sort or kind soever; and bring forth your *Catechisms* and *Confessions of Faith* to that which by most of your selves is accounted the Touchstone or Rule: And suffer your selves no more to be blind-*corrected*, and to Err through your Ignorance of the Scriptures, and of the Power of God; But freely acknowledge and confess to that Glorious Gospel and Light, which the Scriptures so clearly witness to, and your Experience must needs answer: as also to these other Doctrines, which consequently depend upon the Behalf of that Noble and truly *Catholic* Principle, wherein the Love of God is so mercifully exhibited to all Men, and his Justice and Mercy do like Twins so Harmoniously concord; his Mercy in the oft tendering of his Love through the Strivings and wrestlings of his Light, during the day of every man's situation; and his Justice, both in the destroying and taking away of the Wicked Nature and Spirit in those that suffer themselves to be redeemed through his Judgments; and in the utter Overthrow of such, who rebel-*ling* against the Light, and doing Despight to the Spirit of Grace, hate to be reformed: Now, not only this Fundamental Principle is clearly held forth in this Treatise, but all these that depend upon it, as the real and inward justification of the Saints, through the Power and Life of Jesus revealed in them, their full and perfect Redemption from the Body of Death and Sin, as they grow up to the Workings and Prevalency of his Grace; and yet, lest purity should enter, there is great need of Watchfulness, in that they may even depart after they have really possessed a good Condition, and make Ship-wreck of the Faith,

Faith, and of a good Conscience, with all the part of the Doctrine of Christ, as they lie liaked together like a Golden Chain, which doth very much evidence the Certainty and Vertue of Truth above all Heresies, Error and Deceit, however so cunningly gilded with the specious Pretences thereof; for Truth is intire in all its parts, and con'onant to it self, without the least jar, having a wonderful Coherence and notable Harmony, answering together like the Strings of a well-tuned Instrument; whereas the Principles of all other Professors, though in some things most of them come near, and divers acknowledge that which is Truth; yet in most things they straggle from it, so that their Principles greatly contradict and jangle one against another; and though they may alledge Scriptures for some of their Principles, yet they are strangely to wrest it, and to deny it for others. My *Appeal* then to, and *Expostulation* with all sorts of Professors is not to prove some one or two Points by the Scripture (for there be some general Notions of Truth, which most (if not all) agree to) but the whole Body of our Principles as they stand in relation to each other, which none of them all is able to do, for, among the many Professors, the *Catechisms* and *Confession of Faith*, I find none (save the Dispensation of Truth now again revealed) but such in most of their substantial Principles differ greatly, and in many contradict grossly the plain Text and Tenour of the Scripture. I confess there be certain Men in this Age, who with some plausible appearance of Reality undertake this Task: These are they that joyn with, and own not wholly any Imbodied People; but while they pretend a general Love to all, yet find fault with some part of every sort, while in the mean time they cannot give any Account of their own Religion, and most of them prove at bottom to have none at all: These I say, may perhaps acknowledge some general Truths, and also hold to the Letter of the Scripture in some of their things, so as thereby to take Occasion largely to justify, to

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others, while themselves offer not to bring these good things to practice, they blame others for the want or Neglect of: But such an Enterprize from these Men will not (when weighed) prove a fulfilling of this Matter, seeing it is not enough to acknowledge many Truths, but also to deny and witness against all Error; and likewise, not to fall short of any Truth which ought to be acknowledged: Whereas these sort of Men for the most part cannot give account of their Faith in many things needful to be believed; and whatever things they may acknowledge to be true, they err most grievously, and contradict a Truth most needful to be minded and answered, as is proved hereto, in that they stand not forth to appear for any of these Discoveries, they pretend they have; but make a shift to hide their Heads in Times of Tryal, so as not to suffer for, nor wish any: And through these fine Pretences above mentioned, through their Scruples of joyning with any, they can cunningly shun the Difficulties of Persecutions, that attend the particular Sects of *Christians*: yet by their general Charity and Love to all, claim a share in any Benefits or Advantages that accrew to one and all: Such then cannot honestly lay claim to justify their Principles and Practices from the Scriptures: But I leave these Stragglers in Religion, and come again to the divers Sects.

To begin with these, that are most numerous; I think need not say much to the *Papists* in this Case; for they do not so much as pretend to prove all their Dogmaes by the Scriptures; sith it is one of their chief Doctrines, That Tradition may Authorize Doctrines, without any Authority of Scriptures; Yea, the Council of *Constance* hath made bold to command things to be believed *Non obstantia Scriptura*, i. e. Though the Scriptures say the contrary; and indeed it were their great folly, to pretend to prove their Doctrines by Scripture; seeing the *Adoration of Saints and Images, Purgatory, and Prayer for the Dead, the Precedency of the Bishop of Rome,*



the Matter of Indulgencies, with much more Stuff of that kind, hath not the least Shadow of Scripture for it.

Among Protestants I know the Socinians are great Pretenders to the Scriptures, and in Words as much exalt them as any other people; and yet its strange to see how that not only in many things they are not agreeable to them; but in some of their chief Principles quite contrary unto it, as in their Denying the Divinity of Christ which is as expressly mentioned as any thing can be; As the Word was God, John 1. As also in Denying his Being from the Beginning, against the very Tenour of that of John 1. and divers others, as at large is shewn in the third Chapter of this Treatise. Divers other things, to them, might be mentioned; but this may suffice, to stop their Boasting in this Matter.

The Arminians are not more successful in their Denying the Doctrine of Absolute Reprobation, and in Asserting the Universal Extent of Christ's Death for all, than the Socinians are in not placing this Salvation in that Spiritual Light, where-with Man is enlightned by Christ; but wrongously ascribing a part of that to the Natural Will and Capacity, which is due alone to the Grace and Power of God by which the Work is both begun, carried on and accomplished: And herein they, as well as both the Socinians and Pelagians, though they do well in Condemning their Errors, yet they miss, in setting up another, and not the Truth in place thereof, and in that respect are justly proved by such Scriptures as their Adversaries (who otherwise are as far wrong as they) bring against them, shewing the Depravity of Mans Will by Nature, and Incapacity to do any Good, but as assisted by the Grace of God so to do.

On the other hand, Its strange to observe how many Protestants (the first Article of whose Confession of Faith is to assert the Scripture to be the Only Rule) should deny the Universal Extent of Christ's Death, contrary to the express words of Scripture, which saith, *He tasted Death*

for every man; or the Universality of Grace, and a sufficient Principle, which the Scriptures assert in as many positive Words, as, except we may suppose the Pen-men intended another thing than they spoke, it was possible to do, viz. *A Manifestation of the Spirit is given to every man to profit withal; The Grace of God that brings Salvation hath appeared unto all men; and many more before-mentioned.* The like may be said of their denying the Perfection of the Saints, and asserting the Impossibility of any falling away from real Beginnings of true and saving Grace; contrary to so many express Scriptures, as are heretofore adduced in their proper Place. But to give all that desire to be undeceived, a more full Opportunity to observe how the Devil has abused many, pretending to be wise, in making them cloak with a Pretence of Scripture, false and pernicious Doctrines; I shall take a few of many Instances out of the *Confession of Faith and Catechism*, made by the Divines at *Westminster* (so called) because the same is not only most universally received and believed by the People of *Britain* and *Ireland*, but also containeth upon the Matter the Faith of the *French Churches*, & of most others, both in the *Neighbour-Lands*, and else-where, that it may appear what wild Consequences these Men have sought, both contrary to the naked Import of the words, and to all common Sense and Reason, to cover some of their Erroneous Principles.

## CHAP. XVIII.

A Short Examination of some of the Scripture-Proofs, alledged by the Divines at *Westminster*, to prove divers Articles in their *Confession of Faith and Catechism*.

IT is not in the least my Design in this Chapter, to offer so large an Examination of any of their Articles, as might

might be done, nor yet of so many as are very obvious; but only of two or three, to give the Reader a Taste of them for Examples sake, whereby as *ex ungue Leonem*, he may judge of most of all the rest, if he will be at the pains narrowly to look over and examine them.

I shall begin with the first Chapter, Sect. 1. where they assert two things: First, *That God has committed his Will now wholly to writing.* Secondly, *That the former Ways of God's revealing his Will, as by Immediate Revelation are now ceased;* The Scriptures they bring to prove, are first, *Prov. 22 19, 20, 21. Vers 19. That thy Trust may be in the Lord, I have made known to thee this day, even to thee, Vers. 20. Have not I written to thee Excellent Things in Counsels and Knowledge, Vers. 21. That I might make thee know the Certainty of the Words of Truth, that thou mightest answer the Words of Truth to them that send unto thee, Luke 1. 3, 4. Vers. 3. It seemed good to me also, having had perfect Understanding of all things from the very first, to write unto thee in Order, most excellent Theophilus, that thou mightest know the Certainty of these things wherein thou hast been instructed. Rom. 15. 4. For whatsoever things were written afore-time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope. Mat. 4. 4, 7, 10. But he answered, and said, It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 10. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. 8. 19, 20, 19. And when they shall say unto you, Seek unto them that have Familiar Spirits, and unto Wizards, that peep and that mutter; Should not the People seek unto their God, for the Living to the Dead To the Law and to the Testimony, if they speak not according to this Word, it is because there is no Light in them.*

But is it not matter of Admiration, that men should be so beside themselves, as to imagine these Testimonies d

In the least prove their Assertion; or that others that do not take things merely upon Trust, would be so foolish as to believe them: For, though God made known and wrote excellent things to Solomon; Though Luke wrote unto Theophilus an Account of divers Transactions of Christ's outward abode; For many more never written, John 21. verse last, and 20. 30. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the World it self could not contain the Books that should be written: And many other things truly did Jesus in the Presence of his Disciples, which are not written in this Book. Though Christ made use of divers Scriptures against Satan, and that Isaiab directed People to the Law and to the Testimony, who will be so mad as to say, It naturally follows from thence that God has now committed his Will wholly to Writing? Such a Consequence is no more deducible from these Scriptures, than if I should argue thus, The Divines of Westminster have asserted many things without Ground, therefore they had Ground for nothing they said: Nay, it follows not by far so naturally, seeing after the writing of all these Passages, by them cited, according to their own judgment, there were divers Scriptures written; so that it had been false for them to assert, That God had then committed his Counsel wholly to Writing, which indeed was not true; So it is most Irrational and Unwarrantable for any to draw such a strange and strained Consequence from their words.

For the Second, That the former Ways are now ceased, they alledge Heb. 1. 1, 2, 2. God, who at sundry Times and in divers Manners, spake in times past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son, whom also he hath appointed Heir of all things, by whom also he made the Worlds, 2 Pet. 1. 19. We have also a more sure Word of Prophecie, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts.

Which proveth the Matter as little as the former: If

Paul had intended by that to *Timothy*, what those Divines would have, would not they have made the Apostle speak a manifest Untruth, seeing they themselves acknowledge that *John's Revelation* was Written long after; so that these former Ways were not then ceased? As for that of *Peter*, it is to beg the thing in Question, To say, *It is intended of the Scripture*; and though it were, it proves not the Case at all. That of *Hebr.* is so far from asserting the Matter they would have it, that it may be very aptly brought to prove the quite contrary; for God indeed speaks to us now by his Son: But to infer from thence, *That the Son speaks only to us by the Scriptures*, remains yet unproved; And for the Apostle to have asserted it, had been false; seeing the *Revelations*, which he and others afterwards had, were inward, and so such were not ceased: And if we may trust the same Apostle better than these Men, he tells us, that so soon as Christ was revealed in him, he went straight and obeyed: And the same Apostle tells us, that *Except Christ be in us, we are Reprobates*; sure he is not dumb in us, seeing he says, *He will dwell in us, and walk in us, and be with us to the End of the World*. And *John* tells us, that the inward Anointing is to teach us all things, so that we need not, as to any absolute Necessity, any Man to teach us; how then is this ceased, seeing God speaks to us by Christ, and Christ must be in us? Surely these Men have not herein followed the Rule of the Scriptures; but rather endeavoured most grossly to wrest them, and make of them a Nose of Wax, notwithstanding their Pretences as to the contrary in their 6th Sect. where they say, *All things necessary are either expressly set down, or by good and necessary Consequences may be deduced*: Now that these two former Assertions are not expressly set down, they will not deny; whether they follow by sound Consequence, any understanding Man may judge, by what is above observed.

There are divers other things in the same Chapter, which will not abide the Test, for which the Scripture-  
 Proofs

Proofs are alledged by them, are most ridiculous; yet for Brevity's sake I have omitted.

In Chap. 21. Sect. 7. where they say, *That the Sabbath from the Resurrection of Christ, was changed into the First Day of the Week, which in Scripture (say they) is called the Lord's Day, and is to be continued to the End of the World, as the Christians-Sabbath.* In which they assert three Things.

First, *That the First Day of the Week is come in place of the Seventh for a Sabbath:* To prove which, they alledge, 1 Cor. 16. 1. 2. *Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye upon the First Day of the Week:* Let every one of you lay by him in store, as God hath prospered him, that there be no Gathering when I come. Acts 20. 7. *And upon the First Day of the Week, when the Disciples came together to break Bread, Paul preached to them, ready to depart on the Morrow, and continued his Speech until Midnight.*

That these Proofs assert not the things expressly, we need not, I suppose, dispute. Now to say, that because Paul desire the *Corinthians* to lay something by them in store that day; or because he broke Bread, continued his Speech until Midnight; therefore the First Day of the Week is come in place of the Sabbath, is a Consequence more remarkable for its Sottishness, than to be credited for its Soundness: Indeed to make so solemn an Article of Faith, as these Men would have the Morality of the First Day of the Week to be, would need a more positive and express Authority. The Text doth clearly enough tell the Reason of the Disciples meeting so frequently, and of Paul's preaching so long, because he was ready to depart to Morrow; it speaks not a word of its being Sabbath.

Their second Assertion, *That the First Day of the Week is therefore called the Lord's Day,* is drawn yet more strangely from that of Rev. 1. 10. *I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a*

*Trumpet*; Whereas no particular Day of the Week is mentioned: so for them to say, *John* meant the First Day of the Week, hath no more Proof but their own bare Assertion.

For their Third Assertion, That it is to be continued to the End of the World, as the Christians Sabbath, they alledge these Scriptures, *Exod.* 20. 8, 10, 11. Remember the Sabbath Day to keep it Holy; but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger, which is within thy Gates; for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it. *Isaiah* 56. 2, 4, 6, 7. *Mat.* 5. 17, 18. Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfil: For verily, I say unto you, Till Heaven and Earth pass, one jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.

If they prove any thing, they must needs prove the continuance of the Seventh Day, seeing in all the Law there is no mention made of the First Day of the Week being a Sabbath: If these may be reckoned good and sound Consequences, I know no Absurdities so great, no Heresies so damnable, no Superstitions so ridiculous, but may be cloaked with the Authority of Scripture.

In their 27th Chapter, in the 1, 2, 3. Sections, they speak at large of the Definition and Nature of *Sacrament*: but in all the Scriptures they bring, there is not one Word of *Sacraments*: The Truth is, there was a good Reason for this omission; for such a thing is not to be found in all the Bible. For them to alledge that the things signified is (though that be also a begging of the Question) will not excuse such, who elsewhere aver, the whole Counsel of God is contained in the Scripture, to forsake and reject the Tenour thereof, and scrape out of the Rubbish of the *Romish Tradition*, for that which is reckoned by them  
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selves so substantial a Part of *th*ir Faith.

In their 4th Section they assert two things: First, *That there are Two only Sacraments under the Gospel.* Secondly, *That those two are Baptism and the Supper.*

To prove which they alledge *Mat. 23. 19. Go ye therefore, and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 20. 23. When ye came together therefore into one place, this is not to eat the Lord's Supper; for I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same Night in which he was betrayed took Bread. 1 Cor. 4. 1. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Heb. 5. 4. And no Man taketh this Honour to himself, but he that is called of God, as was Aaron.*

Now granting there were such a thing, as *Sacraments*, to be solemnly performed; all that these Scriptures will prove, is, *That these two were appointed to be performed:* but that there are only two, or that these are they (which is the thing asserted, and incumbent to be proved) there is not the least Shadow of Proof alledged; for, according to their own Definition of a *Sacrament* in the larger *Catechism*, where they say, *The parts of a Sacrament are two; the one an outward and sensible Sign, used according to Christ's own appointment; the other, an inward and spiritual Grace thereby signified;* both the *Washing of one another's Feet*, and the *Anointing of the Sick with Oyl* doth answer to it, and many other Things: So that the Probation of a *Sacrament* at all, or of their being Two, Seven, yea, or Seventy, is all alike easie, seeing neither Name nor Number is to be found in the Scripture, they being the meer Conceits and Inventions of Men; and yet it is marvellous to see with how great Confidence some Men do assert the Scripture to be their Rule, while they build up so considerable Parts of their *Doctrine*, without the least Scripture-Foundation.

Thus



Thus I thought fit to pitch upon these three, viz. the Scriptures, Sabbath and Sacraments, because these be three of the main things for which we the Quakers are chiefly cryed out against, and accused, as believing Erroneously concerning them: Now what we believe concerning these things, and how agreeable our Testimony herein is to the Scriptures, is heretofore sufficiently demonstrated: Also, how little Scripture-Proof these have for their contrary Assertions to us in these things, notwithstanding of their great Pretences to Scripture, will also appear to the Unbysed Reader.

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### *Advertisement to the Reader-*

**N**OTE Reader, That I have here throughout made use of the last Common Translation of the Bible; And if I would have made use of the Hebrew and Greek, I could have produced divers other very clear Scriptures, which in the Common Translation are corrupted and perverted; but I choos'd rather to do thus, that our Opposers might see, I took no Advantage that way; and also, that all that can but read may find the places Cited in their own Bibles.

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